

# Zion's Herald

WEDNESDAY, JULY 23, 1902



REV. JOSEPH PARKER, D.D., PREACHING IN THE CITY TEMPLE.

"In these closing days I am bearing witness.  
I am taking an oath, I am writing my signature  
as firmly as I can write it, and it is to this effect  
that I have never gone away from the Bible  
without being right glad to get back to it."

*Joseph Parker.*

### The Bigot

Believe as I believe, no more, no less;  
That I am right, and no one else, confess;  
Feel as I feel, think only as I think;  
Eat what I eat, and drink but what I drink;  
Look as I look, do always as I do,  
And then, and only then, I'll fellowship  
with you.

That I am right, and always right, I know,  
Because my own convictions tell me so.  
And to be right is simply this, to be  
Entirely and in all respects like me;  
To deviate a hair's breadth, or begin  
To question, doubt, or hesitate, is sin.

I reverence the Bible if it be  
Translated first, and then explained by me;  
By churchly laws and customs I abide  
If they with my opinion coincide;  
All creeds and doctrines I admit divine,  
Excepting those which disagree with mine.

Let sink the drowning if he will not swim  
Upon the plank that I throw out to him;  
Let starve the hungry if he will not eat  
My kind and quantity of bread and meat;  
Let freeze the naked if he will not be  
Clothed in such garments as are made for  
me.

'T were better that the sick should die than  
live,  
Unless they take the medicine I give;  
'T were better sinners perish than refuse  
To be conformed to my peculiar views;  
'T were better that the world stand still  
than move  
In any other way than that which I ap-  
prove.

— Burlington Hawkeye.

### Can Worry Along Without Wu

IT is probably an ungracious and inappropriate thing to say, but we are ready to acknowledge that we can bear the retirement of Minister Wu with reasonable complacency. It has been impossible to read this distinguished gentleman's various speeches and interviews without coming to the conclusion that he entertains a genuine contempt for Occidental civilization and that his witticisms and criticisms have been but exceedingly thinly veiled attempts to make game of us. Nobody doubts his acuteness. He is clever enough to maintain the reputation of his race. But he can go and be just as clever somewhere else, and this country can survive the separation. We doubt, however, if he will find any other people who will ever sit quite so agape while he talks. — Hartford Courant.

### Not a Life of Imitation

IT is equally important for us to remember, if the spiritual life is to be real upon us, that the spiritual life is not a life of imitation or repetition of the experiences of others. That we need others here, as elsewhere, is clear. That we come into most that is of value to us through introduction by some others is also plain. Nevertheless, if the spiritual world is to have the fullest reality for us, we must have some experience in the spiritual that is genuinely our own, not a hollow echo of something we have heard from others. In a Christian community, where the language of religious experience is familiar, perhaps there is no greater danger besetting the spiritual life than this danger of merely imitating the experience of others. To face the reality of a genuine religious experience means much that is uncomfortable; real willingness to see the facts of our own life and need as they are; the breaking down of our pride, the giving up of our selfishness, the putting of ourselves really and persist-

ently in the presence of God's supreme revelation in Christ. — Prof. H. N. King.

### Religious Orders in the Philippines

THE United States maintains toward the Catholic Church in the Philippines precisely the same attitude as in this country, where all religions are given the utmost freedom. What it asked of Rome was in the interest of the Filipino Catholics and of the friars themselves. The Cardinals with whom Gov. Taft had to deal appear to have thought that by denying what was asked they could secure additional concessions or compromise propositions. But the issue was not of the sort to be thus dealt with. The questions will be taken up again at Manila, and perhaps threshed out there in the courts; but meantime the Vatican has lost its opportunity of meeting the United States half way in its attempt to do courteously and amicably what must be done. — Boston Journal.

### The Popular Cant

THE popular cant about the supremacy of the devil during the heated period when the clergy take their vacations is being more and more disproved each year. Not only do the summer meetings of various denominations quicken the spiritual life and establish that tolerance which makes for culture, but the growing custom of business men to leave their stern and unrelenting strife for wealth and power and go out with wife and children to the shadows of forest and the cool, clean touch of great waters is of itself an uplift to the world. The days spent in simple, loving life are more than sermons and theology to an overtired and tempted soul. The hills at twilight and the starlit sea are full of healing and real religion for all who come to them for rest. — Boston Transcript.

### Real Beecher Humor

GEN. JAMES MCLEER, of Brooklyn, while postmaster, in 1880, received a letter from Henry Ward Beecher, for which he has refused an offer of \$100, and which is now published for the first time. A letter of Mr. Beecher's containing a check for \$150 returned from the dead letter office in Washington, and when he received the usual notice, he sent this to the postmaster:

OCT. 23, 1880.

DEAR SIR: Your notice that a letter of mine is dead and subject to my order is before me. We must all die. And though the premature decease of my poor letter should excite a proper sympathy (and I hope it does), yet I am greatly sustained under the affliction. What was the date of its death? Of what did it die? Had it in its last hours proper attention and such consolation as befit the melancholy occasion? Did it have any effects? Will you kindly see to its funeral? I am strongly inclined to cremation. May I ask if any other letters of mine are sick — dangerously sick? If any depart this life hereafter, don't notify me till after the funeral.

Affectionately yours,

HENRY WARD BEECHER.

On being informed that the letter contained a check, Mr. Beecher called at the office and withdrew the request for its cremation.

### Both Colossal

THE life and influence of John Wesley was made the theme of many Methodist sermons a few Sundays since. It was the anniversary of his birth and preparatory to the bi-centenary. No man in modern history has influenced more men and on their better side than he. He was a reformer, not of doctrine so much as of life.

Calvin thought and Wesley did. One guided the brain and the other the footsteps. As their lives and teachings are better understood, they are found to have had more in common than the world thought. Calvin taught the sovereignty of God, and so did Wesley. Churches are separated not so much by confessions as by forms of order and discipline. — Presbyterian Journal.

### In the Coin of the Realm

IT is an old observation that the laborer is worthy of his hire. And when it is the minister's hire that is in question, the support afforded should not only be generous, but also adapted to the parson's needs. A little boy who had frequently overheard his parents talking of the difficulty they had in raising the pastor's salary, exclaimed one day: "Papa, when I get big I will raise a whole acre of celery and give it all to the pastor." The minister needs many things more substantial than celery. The old-fashioned "donation party" may still fulfil a useful function in some parts of the country, but as a rule it is better to pay the pastor his salary in coin of the realm, and let him buy his celery, salad, parsnips or what not, where he will. — New York Observer.

### "Amalgamation of Worship and Amusement"

WE are getting on well in the amalgamation of worship and amusement — and it is not in the churches of least dogma that the advance is made. It was in a Baptist church in Lexington Avenue, New York city, during the offertory — beg pardon, the collection — Miss Louise Truax whistled Schumann's "Traumerel," and being encored, after the benediction she whistled the "Mocking Bird." Miss Truax is nineteen years old, has a register of three octaves, and is destined for a stage career, no doubt. O Roger Williams, where is thy ghost? — Springfield Republican.

### Cool and Tonic Air of Vermont

While stay-at-home cityites are sweltering in the oppressive heat of July, thousands of happy vacationists in Vermont are enjoying the tonic air that blows from the Green Mountains and the cooling breezes of beautiful Lake Champlain. Board at mountain and lake hotels and farm and village homes in this region ranges from \$4 to \$10 per week, and the Central Vermont Ry. offers round-trip excursion tickets to a hundred points at greatly reduced rates. Send 4 cent stamp to T. H. Hanley, N. E. P. A., 906 Washington Street, for copies of "Summer Homes" and "Vermont's the Place in Summer Time."

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# Zion's Herald

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Coronation Occurs August 6

KING EDWARD continues to make satisfactory progress. He was benefited in every way by his yachting cruise. He slept well and was able to have his couch placed upon the open deck during the greater part of the day. The coronation has been fixed for Saturday, August 9. Rehearsals have been resumed, and once more London is busy with preparations for the supreme event. The date of the naval review will depend upon the state of the King's health, and the effect of the coronation ceremonies upon his general condition. No special missions will be invited. Foreign nations will be represented at Westminster by their ambassadors and ministers.

### Big Chicago Strike Ended

A NOTABLE victory was achieved by the Illinois State Board of Arbitration last week in bringing the big strike of freight handlers to a close. Business had been paralyzed for ten days, riots were frequent, and a strike of 20,000 teamsters was threatened in support of the freight men. The Board of Arbitration made a careful investigation of the strike and of the complications which had grown out of it, and suggested that the men return to work. After they had decided to do so, their president urged them to secure the best terms possible, but to preserve their organization.

### Penalty for Extravagant Language

AS punishment for his famous order to "kill and burn" while conducting the campaign in the Island of Samar, Philippines, General Jacob H. Smith has been summarily retired from the active list of the army by President Roosevelt, upon recommendation of Secretary Root. The court-martial advised that he be reprimanded by the reviewing authority, in this case the President. Retirement was decided upon, however, because his usefulness as an example, guide, and controlling influence for the junior officers is at an end. He is already nearly sixty-two years of age. The punishment is severe. There will be no opportunity for him to retrieve himself.

His friends say that he is notorious for his use of extravagant language, and that in all probability he did not mean that his order should be literally obeyed. In his letter to the President the Secretary of War notes that the order was not carried out, which he credits to the good sense of the subordinate officers. The retirement of General Smith puts the stamp of vigorous Government disapproval upon military cruelties in the Philippines.

### Industrial Revival in Spain

EMILIO DE OJEDA, the new Spanish minister to this country, appears to be a far-seeing and enterprising gentleman. He is already planning extensively for the improvement of commercial relations between Spain and the United States. He finds that a better understanding between the two countries is greatly needed. His idea is to organize a syndicate to comprise the rich bankers in Spain, the railroad companies, hotels, etc., for the purpose of encouraging American tourists to visit that country. There has been great progress in the Spanish shipyards and in sugar-growing and planting. A sample office has been established. Specimens of all articles that Spain can produce and that have a foreign market are on exhibition, with their ruling prices attached. This new departure and other enterprises relating to the industrial and commercial development of this ancient nation are under the management of a new department of the Spanish foreign office.

### Rhodes Scholarships

GOVERNORS and college presidents have been called upon by our Government, in compliance with a request from the trustees of the Cecil Rhodes scholarships at Oxford, for suggestions as to the most satisfactory method of selecting the students entitled to attend from the United States. It is the hope of those in charge of the fund that the students can be selected in time to go into residence at Oxford in 1903. As soon as the replies are received, they will be transmitted to the trustees by Secretary Hay through Ambassador Choate.

### Protection of European Birds

AN international European agreement has been concluded at Paris for the protection of birds useful to agriculture. The parties to the compact are Belgium, France, Greece, Lichtenstein, Luxemburg, Monaco, Austria-Hungary, Portugal, Sweden, Switzerland and Spain. Among the birds accounted useful are certain nocturnal birds of prey, bee-eaters, swallows, and several of the sparrow species. Ravens, magpies and

jays are branded as mischievous. Italy, a country in which the capture of north-bound birds is a regular trade, does not appear among the signers of the agreement.

### Mrs. Peary's Arctic Expedition

LEUTENANT PEARY will positively come back this time for good, whatever may be the outcome of the expedition," said Mrs. Peary, shortly before her departure in charge of the "Whidward" to find Mr. Peary. "Since 1890 he has lived practically all the time at the latitude of 79 degrees. Twelve years is a long time, and his return this fall will signalize the closing of his polar campaign. That is what I am thinking of in planning this expedition — it will be the last, and that makes it a pleasure." Mrs. Peary is an intrepid explorer herself, but she seems to think that devotion to science has its limitations. She will sail straight to Etah, on the coast of Greenland, the southern shore of Smith Sound. Mr. Peary is supposed to be at Cape Sabine, on the opposite side of the sound, which is about twenty-seven miles across. Mrs. Peary hopes to be able to reach Cape Sabine and get out again before the sound fills with ice. If Mr. Peary is not there, she will be obliged to wait for him, as that is the appointed place of meeting.

### Local Option Agitation in Vermont

LOCAL option agitators in Vermont are determined to force the issue at the coming election for governor in that State, and, if possible, obtain the repeal of the prohibitory law. The leader of the movement is Percival W. Clement, of Rutland, who was one of the candidates for the Republican nomination for the governorship and was defeated by General J. G. McCullough. On July 16, a mass convention of the Vermont Local Option League, held in Burlington, nominated Mr. Clement for governor, and Frank W. Agan, of Ludlow, for lieutenant-governor. The platform upon which they will run demands the substitution of a high license local option law for prohibition, which shall be submitted to the voters of the State for their approval. The remainder of the ticket is the same as that named by the regular Republican convention. One of the singular features of this situation is that during the session of the convention Mr. Clement forced the party to adopt a resolution asking the legislature to submit the local option and high license question to the test of a popular vote, and having failed to obtain the nomination appears in the rôle of a bolter and the nominee of an independent faction that stands for the same issue as the party itself. There is this difference, however: Mr. Clement



expects to poll the local option vote of both the Republican and Democratic parties. It does not appear that the Local Option League contemplates fusion with the Democrats, because all the candidates for the minor State offices of the Republican ticket have been named by the League, and furthermore the Democrats are preparing to place a straight ticket in the field. General McCullough has not declared himself in favor of either prohibition or license, but agrees to abide by the will of the people as expressed through the legislature or by referendum vote. This stand was practically indorsed by the resolutions adopted by the Republican convention, but the extreme license men claim that little can be accomplished under present conditions by the regular party. In commenting upon the situation outlined, the astute *Springfield Republican* says: "Odious as Mr. Clement's course may seem to be to the average Vermonter who has made the regular support of his party a condition almost of spiritual salvation, it will prove to be one of the best things that ever happened to the life of the State" — because it will aid in breaking up the deadening stagnancy of public life in that section and help create a broader and more active and progressive civic spirit. The *Republican* expresses the opinion that with a Democratic ticket in the field, Mr. Clement will not be able to carry the election.

There is a local option movement in New Hampshire also. James B. Tennant, of Short Falls, a member of Governor Jordan's council, who is a candidate for the Republican nomination for governor, comes out squarely for local option and high license. He regards the liquor question as the most important matter to come before the next legislature, and believes the time has arrived when the people want the present laws changed.

#### British Educational Bill

AT a meeting of Catholic Bishops in London last week a resolution was adopted to the effect that they viewed with the gravest concern the proposal in the bill regarding the management of denominational schools. This is a new development of considerable significance. Nonconformists and Catholics have now united against the Anglican Church in opposition to this measure. It is surmised, however, that they do not object to quite the same points. There is one issue, however, upon which both Catholics and Nonconformists appear to think alike — they view the proposed new system of education as a scheme to turn the primary schools of England into feeders for the State Church.

#### Conference on Trusts

AN international conference to deal with trusts is suggested by the Russian government. It proposes an application in the economic domain of the principles of the Hague Conference. A cessation of commercial warfare and the inauguration of commercial co-operation on an international basis is the object evidently lying back in the mind of the promoter. A note sent to the Powers that signed the Brussels Sugar convention by the Russian government gives an

outline of the matters that will be considered by the conference. They embrace means to protect international commerce against the artificial depression of prices, not only by government measures, such as export bounties or the control of production, but also by the much more dangerous processes adopted by trusts, private undertakings or cartels, which tend artificially to influence the international market. The movement thus far seems to be limited to the governments of the Old World, although further information may disclose a plan that will take in the United States and the other nations.

#### Chinese Prince Coming

PRINCE CHEN, who was sent to England to represent the Emperor of China at the coronation of King Edward, will return to China by way of the United States. He is expected to reach this country the latter part of the present week. It is the intention of the State Department, in conjunction with Minister Wu, to pay every possible attention to the distinguished visitor, and to arrange for him an itinerary which will enable him to utilize what time he has to the best advantage. Prince Chen is the eldest son of Prince Cheng, whose name has been so prominently before the world during the last two years as president of the Tsungli Yamen and of its successor, the new Waiwupu. He was also Chinese plenipotentiary in the peace negotiations and signed the protocol. The chief secretary and principal adviser of the Prince is Liang Chen Tung, the recently appointed Chinese minister who will succeed Wu Ting Fang. He was educated in the United States and England, and is therefore familiar with the language and peculiarities of the Anglo-Saxons. Another member of the suite who has a thorough knowledge of English is Wang Tahsieh, first secretary. Liang Chen Tung says the voyage of Prince Chen is of great significance, as it is the first time in the history of China that a prince of the reigning house has ever visited foreign countries. He says it indicates a decision to completely revolutionize the present educational system of China and bring it up to date. In fact, he declares the Chinese government has already undertaken educational reform on a large scale.

#### Church and State in France

M. COMBES, the new Prime Minister of France, has ordered the dispersal of 2,500 congregational schools, containing 150,000 children, under the tutelage of 6,000 masters, which have failed to comply with the anti-Catholic law of associations. It is a most drastic step, and has produced bitter agitation throughout France. Many of the schools are of a municipal character, and thus the only available educational institutions in some districts are closed. Some friends of the orders urge the proprietors of the premises on which schools are located to break the seals placed on the doors in order to test the validity of Prime Minister Combes' order. Others are disposed to advocate and practice violence. When the sisters were leaving the schools at Morsvillais, near Belfort, they were accompanied to

the railway station by a majority of the inhabitants, and the uniformed customs officials were stoned. There is a clash between the government and the church at another important point. Under Napoleon's concordat, the state pays the salaries of the ministers of all the recognized religions, but recently, for reasons not announced, the government has refused to give some curés their stipends. Such priests are now being supported by their own congregations. Heretofore the Pope has acquiesced as gracefully as possible in the odious (to him) requirements of the law of associations, but now it is expected that he will send a strong remonstrance to the French government. There is indignation even among some of the supporters of the government over the order of the prime minister. They say he has gone to an unwarranted extreme in the enforcement of the law, especially in the ejection into the streets of harmless members of religious associations, many of whom are old and who have spent their lives in the education of youth. Cardinal Perraud, Archbishop of Autun, has written a letter to President Loubet in which he says the decree is a flagrant violation of the acts of parliament which have not been abrogated.

#### Congressional Elections

IN view of the Republican opposition to well-known and important party policies during the last session of Congress, there is intense interest in all parts of the country in the general congressional election which will take place in November. Campaign headquarters have been opened and nominations are being made. Over 800 men will contest for 386 seats in the House of Representatives, which, owing to the reapportionment act, will, during the Fifty-eighth Congress, contain 29 more members than sat in the present Fifty-seventh Congress. Many of the thirty senators who must be either newly elected or re-elected have already been chosen by their respective legislatures, so that, with a few exceptions, public interest will centre in the struggle for control of the lower house. As the body now stands, it is overwhelmingly Republican, but so many of the members have disregarded both the policy of the Administration and the desires of their constituents that their re-election is exceedingly doubtful. Failure to act in harmony with the President in passing the Cuban reciprocity measure will probably cause the retirement of the most active opponents of the bill. Already four of the twelve representatives from Michigan have been refused renomination, among the number being Representative Sheldon, one of the men who organized the campaign against the Cuban bill. It was thought that his work in this matter would strengthen him in his district; instead, he finds that the sentiment of his constituency is with the President. The feeling in Nebraska is shown by the action of the recent State convention in endorsing the Roosevelt policy, and in declining the proffered services of Senators Dietrich and Millard of that State as speakers during the campaign. The State committee has since passed over the renewed offer of Senator Dietrich, who appeared before the committee in person and sought to justify his course in opposi-



tion to the President. Both senators are marked for retirement by the decree of Republican sentiment in Nebraska when they come up for re-election a few years hence, because they have been disloyal to their party. In other States the sentiment of the voters is strongly with President Roosevelt, and the only way the national leaders can hope to maintain party strength in the House is to see that the representatives who opposed the President in Cuban matters are not permitted to return.

#### Future of Senator Spooner

SENATOR SPOONER of Wisconsin, whose term expires next March, is one of the most influential and successful members of the United States Senate, but his re-election is extremely doubtful. The recent State Republican convention, which was controlled by Governor La Follette, endorsed him for another term, but upon conditions which he cannot consistently accept. If he wishes to remain in the Senate he must support the primary election and railroad taxation policies of the State administration—measures which he has always opposed. He must either be true to his convictions and meet defeat bravely, or "sell out" and thereby forfeit public confidence. Most men would prefer the former. Senator Spooner has made an unusual record in the Senate, and if he wins no more legislative laurels he has already done enough to give him an enduring place in history. He has a peculiar faculty for framing legislation, and is said to write a bill better than any other man in the Senate. He prepared the law granting civil government to the Philippines, and proposed the compromise Isthmian Canal bill that was finally adopted; and the Cuban reciprocity proposition, as supported by the Republican majority in the Senate, is his production.

#### Governor La Follette of Wisconsin

GOVERNOR LA FOLLETTE, who may be the undoing of Senator Spooner, is a Republican reformer, who places emphasis upon direct primaries and equal taxation. In some respects he resembles Altgeld, Pingree, Tom Johnson and Pennoyer. His friends are constantly defending him from the charge of being a "populist" masquerading as a Republican. However that may be, he is a fighter, and is evidently a man of considerable talent. He was elected to Congress in 1884 when he was only twenty-nine years of age, became a member of the Ways and Means committee along with William McKinley, and stayed there until 1890, when he was retired by the political landslide of that year. He has since given attention to reform agitation in his native State with such conspicuous success that his backers assert he is made of presidential timber and are already planning to elect him chief executive of the nation—some time in the dim and distant future.

#### Rebuilding of the Campanile

THE collapse of the Campanile, the famous old bell tower of Venice, last week, touched a sympathetic chord in the hearts of American artists and lovers of the antique who had either seen or

read of the ancient pile. For a thousand years it had been the pride of the Venetians and an object of curious interest to tourists from all quarters of the globe. The collapse is attributed to a weakening of the east wall by lightning in 1745. Fortunately the authorities discovered the approaching calamity in time to keep the people at a safe distance and thus prevent loss of life. The question of rebuilding the tower is now under discussion. It will cost about \$1,200,000. Offers of help have been made by Europeans and Americans, but the Italians are disposed to decline outside aid and rebuild the tower exactly as it has stood for so many centuries purely as a national undertaking.

#### Child Labor in the South

ADDITIONAL information about child labor in some of the Southern cotton mills is given in the *Dry Goods Economist* by Mr. E. J. Lister, who is on a tour of inspection through the mills. He substantiates the charges of other investigators. Tennessee and Louisiana are the only Southern States where legal restrictions exist. In Georgia the mill-owners have formed an industrial association and have voluntarily bound themselves to recognize ten years as the minimum age for operatives. They opposed the child labor bill introduced at the last session of the legislature on the ground that it was fostered by organized labor. "Interference" of labor leaders as experienced in the North is what they profess to be fighting in objecting to laws designed for the protection of childhood. At the same time the mill men point out that young boys and girls, especially the illiterates, make unprofitable workers. Yet, as Mr. Lister says, they oppose restrictive legislation which would relieve them of such difficulties, and while doing so on the ground of opposition to organized labor make no attempt themselves to initiate regulations in behalf of the children. It may be said, in addition to the foregoing, that the industrial situation in the South is abnormal. Textile manufacturing has expanded from an investment of \$1,000,000 to \$3,000,000 in 1886 to \$175,000,000, and is said to have outstripped the supply of labor. If mill-owners refuse to employ the children, the families will go elsewhere. The managers also disclaim responsibility for their condition on the ground that the parents are not alive to the necessity of education, and that the mill-owners themselves in some places support special schools in the neighborhood of their mills. Often the children and their mothers are obliged to support the fathers, "crackers" as they are called, who live on the income of the family until the boys are twenty-one, and in the case of the girls until they are eighteen.

#### Taft and the Vatican

AT this writing Governor Taft is preparing to leave Rome without having accomplished the object of his visit to that city. The Vatican officials refuse to consent to the withdrawal of the friars from the Philippines, which was the principal issue, and all negotiations have been indefinitely suspended, with the understanding that they will be re-

newed at Manila. While the Pope has not conceded the main point, a general understanding has been reached which will facilitate a satisfactory adjustment in the future. The church authorities have been deeply impressed with the high courtesy shown by the United States in seeking a peaceful settlement in place of resorting to the drastic measures that are being employed in France to control the schools managed by the monastic orders.

#### Why "Taft" Failed

AN important phase of the friar problem mentioned briefly in the press dispatches is elucidated by William E. Curtis, the well-known correspondent, in the *Chicago Record-Herald*. He says the monastic orders interested object to a settlement that would transfer \$8,000,000 to \$10,000,000 belonging to them into the papal treasury, which would be the case if the adjustment was made in Rome. The friars prefer to make their own terms and receive the proceeds of the sales of their lands directly from our government without the intervention of the Vatican. This undoubtedly has something to do with the case. Another embarrassing question that remains to be considered is the disposition that will be made of the friars in case they are withdrawn. The monks are being expelled from France, which tends to complicate the situation, and the monasteries in Spain are overflowing. They are not wanted in Italy; and in South America the local clergy object to their presence because they are not needed, the people are poor, and there are many other uses for all the funds that can be collected.

#### EVENTS WORTH NOTING

EARTHQUAKE IN ST. VINCENT.—The island of St. Vincent was shaken by severe earthquake shocks on July 17. No lives were lost.

HURRICANE IN BALTIMORE.—A hurricane swept through Baltimore Sunday afternoon causing millions of dollars of damage and resulting in a considerable loss of life.

DESTRUCTIVE FLOOD.—A flood in the Mississippi Valley last week destroyed extensive crops between Keokuk and Hannibal. The loss is estimated at \$6,000,000. Hundreds of farmers who were rich ten days ago are now penniless and homeless.

JOHN W. MACKAY DEAD.—While in London last week completing arrangements for a direct cable from the United States to the Philippines, John W. Mackay, the famous California millionaire, was overcome by the excessive heat, and died on July 20.

MINERS' CONVENTION.—The convention of coal miners held at Indianapolis last week to determine the question of a general strike in support of the anthracite miners of Pennsylvania, decided not to strike. Instead, the men will continue at work and make up a fund of \$1,000,000 per month for the support of the Pennsylvania miners.

YOUNG PEOPLE DROWNED.—A sailboat, having on board fourteen young women and two young men—all of them waiters at the Oceanic Hotel, and most of them students or teachers—capsized off the Isles of Shoals last Thursday, and fourteen were drowned. Only three persons, including the skipper, were rescued. All the bodies have been recovered.



## GETTING AS WE GIVE

A LITTLE fellow, who had noticed that his mother put only five cents into the contribution-box on Sunday, said to her on the way home, as she was finding fault with the sermon, "Why, mamma, what could you expect for a nickel?" There was sound philosophy in the criticism, too; for it is a pretty well-established fact that we get out of things in this life just about what we put into them. The degree of profit is determined by the degree of investment. One who contributes ten cents, from the same income, toward the preaching of the Gospel, is pretty sure to get twice as much good out of the same sermon as the one who contributes a nickel. The size of the contribution, or, what is apt to be the same thing, the measure of the sacrifice, determines the measure of spiritual expectancy and receptivity. One actually gets more of the same gospel for ten cents than he would for five. In filling a vessel with water in a given time, quite as much must be allowed for the size of the neck of the bottle as for the size of the stream in which it is immersed. On the human side of the analogy receptivity represents the neck of the bottle; and receptivity can hardly be more accurately measured than by the spirit of sacrifice that lies back of it. We get according as we give; and this is true whether we go to the shop, the school, the place of business, or the house of God.

## SUFFERING -- WHY?

ONE of the questions that no Christian ever asks with the approval of his conscience, and without offense to his sense of reverence, is that question so common among unbelievers: "What is the use of so much suffering?" Suffering is no enigma to the earnest and consecrated student of God's purpose in human life. Every mature Christian character carries in itself the answer to the non-believer's most vexing problem. We know that by suffering, chiefly, the soul's worth is brought out. We know this by experience in ourselves, and others, of the results of suffering. Give any great trial or affliction sufficient perspective—get far enough away from it to view it in its permanent relation to other things—and in nearly every case the candid Christian has to admit that the spiritual life in him has been promoted by it. Diamonds, the most precious of all precious stones, are formed, so the scientists tell us, at enormous temperature and under immense pressure. So the highest values, as a rule, have to be brought out by the most strenuous conditions.

It is simply because the world does not acknowledge the same standard of supreme value as the Christian, that the world cannot understand the reason for the large place of suffering in human life. It is one of the surest signs of the new birth and of growth in grace when a soul that has been querulous and rebellious in respect to the suffering of life comes to have a new conception of it and a new interpretation and use for it. We might almost say that the supreme test of conversion is found in a soul's attitude toward suffering. At all events,

there is nothing that more clearly distinguishes the Christian from the non-Christian than this new and peace-bringing interpretation of the great tests and trials of life. Go into a household sanctified by the love of God, and see how differently such a family takes a bereavement or any other great loss from a family whose conception of the value of life is bounded by the horizon of our present existence. The Christian bows to suffering as the ox bows to the yoke—takes it as the instrument of his discipline and of his more effective service. The unbeliever spurns with rebellious resentment the burden that might harness his spiritual capacity to its higher task. The one accepts uncomplainingly the diamond rule of spiritual development; the other would fain forever remain in the state of coarse, lustreless, barely-fused pebbles.

As a soul accepts suffering, so shall its higher spiritual worth be brought out. The fire, the pressure—these are the God-appointed agents of its development. There is no royal, easy road to sainthood—no path for the diamond except through the fire. If we are ready to suffer when God wills it, we need not despair of the highest attainments of Christian character.

## Seer, Prophet, Minister

PERHAPS the greatest ethical and religious force in London embodied in a single individual and church is Dr. Joseph Parker and his City Temple. For a quarter of a century, from his pulpit on Sundays and on Thursdays, his preaching, pungent, dynamic and practical, has stirred not only the deepest convictions of the individual, but the general public. He has been a prophet with whom politician, statesman and ruler have been obliged to reckon. It is not long since he stood in his own pulpit and rebuked King Edward with all the frankness and fury of an Elijah. The editor of the HERALD heard him preach on a week-day in his own pulpit fifteen years ago. He is a most striking personality, as his portrait on our cover indicates. He has often been compared to Henry Ward Beecher, to whose church he was called, after the death of the creator of Plymouth pulpit. But we could observe no resemblance except, perhaps, in the soulfulness and the deep but restrained feeling which characterized his prayers. The spacious temple was thronged the week-day we heard him, mainly with men, particularly young men. The preacher's noticeable impatience to get at the sermon, was a sure augury of a more than usually powerful discourse. The congregation expected something unusual in the message he was to deliver, and were not disappointed. From the announcement of his text to the close—a brief forty minutes—he riveted the attention of everybody, and carried his hearers with him at his will.

The *Christian Commonwealth* of London (Baptist), in describing the preaching of Dr. Parker, says: "The sermons Dr. Parker preaches constitute a wonderful mosaic of Christian philosophy, wise practical counsel, and earnest evangelical appeal, interspersed with flashes of scorn, sarcasm, humor, and all expressed in phrases, which, though formed at the moment, it would be difficult to improve. It is noteworthy that while Dr. Parker's preaching is intensely interesting alike to the philosopher, the man in the street, and the poorest, oldest, and most ignorant, he makes only sparing use of illustrations, and entirely shuns anecdotes. His practice is to

preach two new sermons each week, at the morning services, and on Sunday evening to repeat substantially, not verbally, one of these. Dr. Parker's inexhaustibleness—there is no other word—was strongly in evidence on Sunday."

In response to a request that he prepare a statement of his own entrance into the ministry and his convictions concerning the work of the minister, he says:

"I had no choice in the matter of entering into the Christian ministry, for never was a man's course so definitely marked out for him as was my own. The question never was, Will you be this, or, Will you be that? A gate was thrown open before me, and I had no choice but to walk on and find myself a slave-bound minister of Jesus Christ. I think this must always be so where a Divine call is addressed to any human soul. If a man can hesitate and analyze and set out his reasons for and against in parallel columns, I should say that man has no business whatever in the Christian ministry. . . . I have never had any occasion to find fault with my calling or election. I cannot say that I have done anything for Christ, that is to say, I have never laid Christ under any obligation to my poor abilities and services. I have received everything and given back very little in return. I can truly say that Jesus Christ has crowned me beyond all my deserts and claims, and whatever I am in the ministry of His Gospel, I am by His grace and His continual sustaining energy. I am persuaded that if a man has a double mind on the subject of the ministry he ought at once to get out of that ministry. Once let a man get the notion that he is doing God a great honor by denying himself the delights and the profits of business, and is making a sacrifice in order to propagate the kingdom of heaven, that man's influence is gone forever. Christ will have no man's patronage. The Gospel invites no man to bestow upon it the delight of his smile. The Gospel confers dignity: it receives none. . . . When the unbelieving and the ignorant enter into our services, the one impression which ought to be made upon their minds is that these men, whatever else they are, are in dead earnest about one particular thing, that one particular thing being the salvation of the soul, or the building up of the believer in the most holy faith. The impression taken away from our services ought not to be vague, nor ought it to be an impression which results in mere admiration and uncertain applause; it ought to be: These men have a Gospel to preach, and whatever else they may fall in or succeed in they are beyond all doubt in dead earnest as to producing definite and useful results. It is not the business of a Christian preacher to please or titillate his hearers; it is his duty, and should be his delight, to make them think, and constrain them to obey."

As a distinguished Nonconformist leader of the Congregational body in England, he displays the prophetic vision of the seer in great movements. He sent a thrill throughout England by certain utterances, in which he urged the unification of Congregationalists and Baptists in Great Britain into one organic body. At the meeting of the Congregational Union, at Manchester, England, he was the chief speaker, and his topic was, "The Federation of Congregationalism" throughout the world under the generic title of the "United Congregational Church." This project, which involves a radical change of policy from the principle formerly in vogue—"the distinctive principle, namely, the Scriptural right of every separate church to maintain perfect independence in the government and administration of its own particular affairs"—means literally the creation of a new denomination, with denominational and organic features hitherto not existent in Congregationalism. The difficulty inherent in this change is put in a single sentence by the *British Weekly* (which believes, nevertheless, that the revolution will be wrought in due time) in an editorial on the subject: "We fail to see how the authority of the United Congregational Church is to be exercised conformably with the independence of individual



congregations." One of Dr. Parker's strong points was that such a combined body would be a mighty power on the side of the temperance reform and in behalf of other movements for the betterment of the community and nation. He has always maintained very sympathetic and fraternal relations with the Wesleyan body in England, speaking on our platforms and preaching in our pulpits, very recently pleading urgently with Wesleyans to adhere to the spirit and genius which they inherited from their founder, John Wesley. He said: "Methodism holds the future, say what you like. It ought to hold it. It has strength enough to tackle all the problems with which society is at once divided and tormented."

Recent reports in English religious journals contain accounts of Dr. Parker's serious illness, but we trust that his great religious and ethical work for the English people and nation will continue yet for many years.

### Native Christians of India

THE British India census of 1901 has now been fully published, so far as the statistics of population go, and we can at last ascertain the complete number of native Christians in that great empire. It comes to 2,664,359 as compared with 2,037,055 ten years ago—a gain of 627,304, or 30 per cent. In some of the provinces the gain has been 200 per cent.; in others, 300. This, in face of the fact that the whole population, on account of plague and famine, has gained less than four per cent., is most encouraging. Of the total, 1,444,961 are set down as Roman Catholics, and 248,737 as belonging to the Syrian Church, and the remainder—970,000—are the Protestants. As there are something over 30,000 Protestant native Christians in Ceylon who do not come into this census, the entire number for India, Burma, and Ceylon is a full million. In 1890 the number was 674,400; so that the gain in the Protestant native community of this region has been 325,600, or 48 per cent.

The fuller particulars which will come out in the missionary census, not yet published, may increase this; but even taking the government figures, we have every reason to rejoice. The government figures are not so reliable as they might be in religious matters, especially when it comes to details. For example, they set down the Methodists as only 68,451, when it should be considerably more. But even this puts us fourth, next the Anglicans, Baptists, and Lutherans, and gives us the largest percentage of gain of any in the decade—213; the Roman Catholics only gained 16 per cent. The census shows the presence of 89,261 Eurasians and 169,739 belonging to "European and allied races," so that the total number of Christians of all kinds in British India is very nearly three millions, with about 325,000 more in Ceylon, and perhaps enough more in the Portuguese, French and Dutch possessions of Hindustan to fill up the figures to three and a half millions.

### Missions in Porto Rico

DR. CHARLES W. DREES, superintendent of our missionary work in Porto Rico, who arrived in the United States a few weeks ago, will remain until October. During his stay he will visit churches, conferences, and other gatherings, under the auspices of the missionary secretaries. In co-operation with influential friends and with the full approval of the Board of Managers of the Missionary Society, Dr. Drees will attempt to raise \$60,000 exclusively for work in Porto Rico outside of the regular income of the mis-

sionary treasury. This fund will be handled by the missionary secretaries at 150 Fifth Avenue, New York, to whom contributions may be sent. Dr. Drees has been in Porto Rico barely two years, but he has organized an English-speaking and a Spanish-speaking congregation at San Juan, established preaching and a Sunday-school at Arecibo, with six meeting places in that vicinity, also a preaching point at Utuado, inland from Arecibo. These places are all on the north shore. At Guyama on the southern coast the municipality has given a beautiful site on the public square upon which a \$7,000 church will be erected. Of this amount \$3,000 has been given by the Church Extension Society. Missions have also been established on the islands of Vieques and Culebra off the eastern end. There is a naval station at Culebra, and already some work has been done among the men of the navy. Washington College and the McKinley free school at San Juan are doing good work and gaining a hold upon the people. A large share of the money which Dr. Drees hopes to raise will be used in improving these institutions. As an instance of the openings in the island, he says that if he had \$3,000 in hand he could soon put ten native evangelists at work and support them for a year. They could reach people in the rural districts who are not easily influenced by Americans. A native employed as foreman of a sugar plantation was converted and immediately began work among his friends. Unaided, he has gathered three congregations that are now ready for pastoral supervision. Dr. Drees is very hopeful for the future.

### Piety and Pluck

PLUCK, whether it be exhibited by saint or sinner, is a quality very greatly admired by the world. Grit, either of the kind that "goes" or that "grins and bears it," is a style of heroics in praise of which some Homer is always ready to write the hexameters. What the world does not so generally understand, however, is the relation of piety to pluck. Piety is itself the very highest kind of pluck—pluck to do right and grit to be godly. There is no heroism like the heroism of self-denial, cross-bearing and loyal obedience. Piety, too, is a direct source of courage and fortitude. The truly pious man fears God, and fears nothing else besides. Knowing that things are right for him in the next world, he is not dismayed when calamity befalls and death stares him in the face. As Paul of Tarsus on the pitching corn-ship which was tossed like a chip on the surges of the Mediterranean could with calm self-control maintain his presence of mind and find leisure to utter cheering counsels to his shipmates, so the modern Christian, supported by like faith and aided still by prayer, may be conspicuously brave in the face of danger, making the world to wonder at the pluck which is the direct result of his piety.

An instance of this intrepidity which Christian faith supplies was recently afforded by the conduct of the delegates to the Baptist Young People's Union, who were traveling from Baltimore to Providence on the steamer "Powhatan," which at night in a deep fog ran into the big "Priscilla" of the Fall River Line, on the open ocean near Point Judith. When the crash came the young people on the "Powhatan" behaved with the utmost coolness. There was no undue excitement, no screaming, no panic, no selfish struggling after life-preservers. The demeanor of those young Christians was calm, collected, unselfish, and in every way worthy of the name they bore. When for a time it was

thought that the "Priscilla" might be in greater need of assistance and the "Powhatan's" boats were made ready to be lowered, the passengers on the "Powhatan" stripped off their own life-preservers and offered them for the use of the unfortunate people on the Fall River Liner who might be in greater need. That was a knightly action, reflecting great credit on the Baptist Union and its methods of training, which can produce such fine results in the way of faith and fortitude under startling conditions calculated to unnerve the strongest. And when morning broke, and the disabled "Powhatan," with a great gash in its bow, crept to its pier at Providence, the delegates, crowding the rail, as by a common impulse sounded their gratitude in the noble old doxology: "Praise God from whom all blessings flow!"

Piety produces pluck. A wicked man often exhibits a kind of courage which is more animal than moral, more explosive than enduring. But it takes a genuinely godly man, who knows that at every turn of life, in each appalling crisis, God is above him and behind him, to manifest a sublime intrepidity which is not an indifference, and a self-forgotten courage which is but a phase of his perfect consecration to the all-wise Will. The Christian hero may be keenly alive to every element of danger or discomfort in a given set of circumstances, while he feels sure that, if he trusts God, an Infinite Wisdom will finally bring out of the confusion and the peril a greater blessing and a richer peace. No better counsel then can be given any young believer than the precept on which the Cromwells and John Knoxes in every century, who have been both pious and plucky, have consistently acted: Fear God, and fear nothing else besides!

### PERSONALS

—Rev. H. D. Kimball, D. D., of Sycamore, Ill., has received a unanimous invitation to Spokane, Wash., and Bishop Cranston favors the transfer.

—Rev. C. M. Tibbets, of Moultonville, N. H., was married, June 25, to Miss Ida Blaisdell, of Merrimacport, Rev. C. W. Dockrill officiating.

—Rev. C. B. Allen, pastor of Tabernacle Church, Detroit, Mich., and Mr. Hugh Connolly, a leading layman of Simpson Church, sailed from Boston on the "Commonwealth," July 16.

—Judge Hiram L. Sibley, of Marietta, O., is the author of a learned treatise on "The Right to and the Cause for Action," just issued from the press of the W. H. Anderson Company, law booksellers and publishers, Cincinnati.

—The *Congregationalist* says in its last issue: "Chaplain Tribou will be welcomed back to the Charlestown navy yard. We have missed him for the past year, and so have his many other friends. He is a true soldier of the church militant."

—Rev. Dr. Howard Henderson has been elected by the "United Daughters of the Confederacy" to receive the Cross of Honor for courage as a soldier and efficiency and philanthropy in the exchange of prisoners of war. It will be conferred January, 1903, with ceremony.

—Rev. Dr. A. C. Hirst, of First Church, Omaha, whose death was announced last week, died in Chicago. He was one of the most distinguished and useful ministers of our denomination. He was sixty-two years of age, and had been thirty years in the ministry. Mrs. Hirst, writing of him two days before he passed away, said: "At times he has repeated, 'With long life



will I satisfy him, and show him My salvation.' He lies on his left side beside a window looking to the west—looking out to Omaha—to First Church and his people there. How he has loved you all—the last work and love of his life!"

—Prof. A. C. Knudson has resigned the chair of philosophy and history in Baker University. He has been elected to and has accepted the J. M. Thoburn professorship of the English Bible and philosophy of religion in Allegheny College, Meadville, Pa.

—Rev. Dr. Richard Harcourt, minister of People's Methodist Episcopal Church, of Reading, Pa., has received a leave of absence from his pulpit for seven weeks. He will spend his vacation in Europe, and will sail from Philadelphia on Saturday, Aug. 2, via the "Westernland" of the American Line.

—Gen. Booth is coming to the United States in October to conduct a six months' Salvation Army revival from the Atlantic to the Pacific. He says he has plans for several important innovations in the Army's work in the United States, but is not ready to outline them at present.

—Invitations are out for the marriage of Dr. George Arthur Wilson, professor of philosophy at Syracuse University, and Miss Winifred Warren, daughter of President William Fairfield Warren, of Boston University, who is professor of Latin in Vassar. The wedding will take place, Aug. 11, in Union Chapel at Hyannisport.

—Miss Louise Manning Hodgkins, who is at Cottage City for awhile, living in a charming cottage with Miss Margaret Evans, dean of Carleton College, and Prof. Whitney, of Wellesley, was recently given a delightful reception by the ladies of the W. F. M. S. of Cottage City, to whom, in turn, she gave a missionary address.

—The widely-known Dorchester family is well represented at Cottage City. The elder Dr. Daniel Dorchester, Dr. Daniel Dorchester, Jr., and family, of St. Louis, Rev. L. H. Dorchester and family, of Newton Centre, and Mr. Ernest Dorchester and family, of Texas, are all there, and expect to remain during the entire month of August.

—Among the attractive list of lecturers which the Twentieth Century Club of Boston issues in pamphlet form for 1902-'03, appears the name of Rev. Charles A. Littlefield and the following subjects: "The Needy City Child and What to Do for Him," "People We Meet," "The Kind of Young People We Ought to Be," "The Problems of the Modern City," "Digestion and Assimilation of our Foreign Populations."

—We notice that Rev. Manley S. Hard, D. D., is to be one of the preachers this year at Martha's Vineyard. He also has the matter in hand of arranging the Conference anniversaries for the Missionary, Church Extension, and Freedmen's Aid Societies. Within a month four persons sent him \$250 each for memorial churches; also a man sent him \$500 for the Loan Fund, and a woman \$10,000. The last gift came from one who gave him a like amount two years before.

—We share with our readers this episcopal salutation from Bishop O. P. Fitzgerald, of the Methodist Episcopal Church, South, who writes from Monteagle, Tenn., under date of July 15: "Grace, mercy and peace be unto you from the God of all grace and comfort! The sight of your name in one of our newspapers made me think of you, and of Boston, and of 'the land that is fairer than day.' It is not far off for me, and to it I shall carry all my Christian friendships." Bishop Fitzgerald's visit of several weeks in Boston last summer is

gratefully recalled by many who then met him.

### BRIEFLETS

He who has kept to the right path through all the bright morning and afternoon of life, will be little likely to lose it in the twilight.

Centenary Collegiate Institute, Hackettstown, N. J., that historic institution of sacred memories, is presented to our readers, with a statement of some of its many substantial attractions, on the inside of our cover, this week. President Noble is wise, while so many undenominational schools are appealing to our Methodist public, in placing the excellences of this school before the Methodist public.

It is the *Universalist Leader* that says: "Though the Methodist Church raised over a full million of dollars as a Twentieth Century Fund, their current contributions for missions increased during the collection of the fund. Those who do are those who can do."

"With what measure ye mete, it shall be measured to you again," is forcefully illustrated by Dr. Joseph Parker, when he said, as he did recently: "the greatest enemy I ever had in the world has come to me shoeless, coatless, breadless, to ask me to give him another chance. That man gave me the greatest chance I ever had in the world, to forgive all that in Christ's name. He knew not that whilst I was giving him a loaf he was feeding me with festival."

We quite agree with Dr. Lyman Abbott, who in a recent sermon on the "Makers of the Kingdom" includes among those who are bringing in the kingdom of God upon this earth, "the preacher who is not preaching politics, and yet is preaching such principles of righteousness as, applied to public affairs, are elevating steadily the conscience and moral sense of the nation."

That excellent monthly, the *Biblical World*, of Chicago, closes a critical and well-balanced editorial upon Biblical study, in the July number, with these timely and prophetic words: "There can be but one alternative: If Christian teachers insist that one must accept the unhistorical treatment of the Bible, the masses will grow atheistic, and the educated classes will grow agnostic. If a truly religious and historical treatment be accorded the Bible, Christianity will grow less insistent upon logic and more devoted to humanity—that is, more Christlike. There is need of a modern Paul."

We are gratified to note that the *Methodist Review* for July-August contains Bishop Merrill's paper upon Higher Criticism which first appeared in the *Northwestern Christian Advocate*, and was immediately transferred to our own columns, with hearty approval. This noteworthy contribution should have appeared in every *Christian Advocate*.

The secular press finds fresh occasion to reflect upon the ministry in the fact that Mr. John Willis Baer, for twelve years the very effective secretary of the United Society of Christian Endeavor, has been elected associate secretary of the Presbyterian Board of Home Missions. Reference is made in the same connection by a Boston daily to the fact that Robert Speer, one of the secretaries of the Board of Foreign Missions, has proved to be a very successful administrator and stimulator of beneficence. The inference is drawn by this jour-

nal that laymen are to lead in the management of the benevolences of the churches. Our worthy neighbor infers too much. Messrs. Speer and Baer are unusual men, but two cases are not sufficient to settle anything. The great secretaries of the past have been clergymen, and so we believe they will continue to be in the future.

It is significant to note that at both the School of Theology of Boston University and at Drew Theological Seminary, Madison, N. J., many more students for the incoming class have registered than had done so at the same time last year; and in this connection it is pertinent to state that the entering classes of last year were larger than at any time during the history of these theological schools. These striking facts lead us to say that while there is a dearth of students in the seminaries of several denominations, there is a phenomenal increase in the theological schools of the Methodist Episcopal Church.

The *Christian Register* notes this encouraging indication: "Open-air preaching by reputable people is increasing."

When will the Christian Church become wise enough to cease to expect uniformity in conversion and in the manifestation of the Christian life? A person may be converted in a day, or the process may be so gradual as to cover years. One may come into the kingdom of God through a mental upheaval or convulsion, and another may grow and blossom into it like a flower. One may know the exact hour when he entered the kingdom, while another only knows he has "entered in," but cannot tell when. For the one who enters the kingdom by a catastrophe to reproach another who was born into it unconsciously, is to do violence both to fact and usually to superior merit. So, in the expression of the Christian life, there is a remarkable variety according to the abilities, temperament and opportunities of each individual. To stereotype the method of manifestation flies in the face not only of New Testament teaching, but of all genuine Christian experience.

The second World's Conference of the Young Women's Christian Association occurs this week, July 24-28, in Geneva, Switzerland. Miss R. F. Morse, one of the American members of the World's committee, Miss Harriet Taylor, general secretary of the American committee, and other prominent Association workers, have gone to attend the conference. There will be about sixty delegates from the United States.

How pathetic and tender that utterance of Jesus: "Fear not, little flock!" We usually address an object of endearment as "little." You can form no idea of the size of a man's bosom companion when he speaks of her as his "little wife." She may weigh two hundred pounds. That was with Jesus a term of endearment, doubtless. But it was also literally true when spoken. What a tiny handful His faithful followers at that time were! And while the church of our Lord has grown greatly as the centuries have rolled by, that utterance of Jesus is relatively very true today. In our own land how small the flock compared with the great world that hems it in! In the densely packed portions of our big cities what a little white speck in the dark-colored masses is the flock of the Shepherd. And especially when we come to look at the vast black proportions of our missionary maps, what a little army, bent upon conquest, is the church of God in the teeming multitudes of the other side of the



world! And yet we are to overcome, and "the kingdoms of this world shall become the kingdoms of our Lord."

Why is it that music turns the heads of people as it frequently does? A man may be an excellent usher in his church and be on hand at almost every meeting; a church treasurer may be a superb business man, and his time be of great value, but he gives it freely to look after the finances of his beloved church; a man or woman may be profoundly interested in Sunday-school or missionary work, and give all of their spare time to it with glad hearts, and expect no compensation other than the joy of doing good to others. But if our church members have a trifling knowledge of music, or can sing just a little bit, they fully expect to be paid for any exercise of their gifts. They cannot do any of that sort of work gratis. They will teach in the Sunday-school or work in the missionary society without a thought of financial remuneration, but sing without pay? Not a bit of it. Why is it? Is this wee musical talent of ours too precious to consecrate to Jesus? This will bear looking into.

### MORMONISM\*

**T**HAT Mormonism is both a menace and a monster, as well as something of a problem, is sufficiently plain to all who have looked into the matter. The perilous part of it comes chiefly from its wonderfully effective organization, with absolute authority vested in a shrewd, despotic, wealthy priesthood; from its intense aggressive zeal — the number of its missionaries working at present is said to be two thousand; and from the immense number of ignorant, gullible people in the world, not simply in other lands, but here in the United States, where most of the converts at present are being made.

These missionaries do not put forward the real beliefs of Mormonism — vile, degrading, blasphemous, heathenish, absurd — but they emphasize the large number of Christian truths which have been incorporated in the system, and with their plausible, falsely literal interpretations of Scripture, deceive the simple and unwary. Their arguments are based almost entirely upon the Bible. Proof-texts are quoted by the thousand (nothing is easier), and the foolish, self-conceited folk that are to be found in all communities are made to believe that they are being given an enlarged, expanded Christianity with a later revelation. A strong appeal is also made to the natural desire of poor people to improve their temporal condition. Land is offered, bright prospects of prosperity (which rarely materialize) are held out, and aid is afforded to emigrate.

With these tactics, very considerable additions are being made in some of the Northern and several of the Southern States. The membership is now estimated at 300,000, and an increase of over 100 per cent. is claimed for the last decade. It seems certain that in numbers, wealth, influence and aggressiveness the Mormon

Church is far greater today than ever before in its history. Utah it has, of course, almost solidly, and, having gained statehood by deliberate, persistent lying, it feels tolerably secure, and is resolved to do as it pleases without reference to American sentiment or law. That over 1,500 men are living today with polygamous wives is openly confessed; and that a considerable number of polygamous relations have been entered into since statehood and since the manifesto of the Mormon president in 1890 pretending to do away with polygamy, is very certain, although legal proof is, naturally, not easy to obtain. Already Mormonism, besides dominating Utah, holds, or claims to hold, the balance of power in Idaho, Wyoming, Colorado, Nevada, Arizona and New Mexico. It is at least certain that, by colonies and other means, they are continually extending their influence in these neighboring States. And the politicians of that section, anxious for votes in close elections, will be very sure not to antagonize so powerful a force. Educational and missionary operations should, of course, be pushed in that region. The preaching of the Gospel and the teaching of Christian schools are already doing much and can easily be made to do more, for the saving of the situation. Letting in the light is the best way to drive out the darkness.

The present membership of the evangelical churches in Utah is put at 3,220, of whom 514, or 16 per cent., have been received from Mormon families; in the Sunday-schools there are 1,319 from Mormon families, or 28 per cent.; and in the day schools 1,048, or 61 per cent. The forty churches report an aggregate loss of only nine members to Mormonism, which shows that it has to go where it is not known to make converts.

Very many of the Mormons are devout, industrious, thrifty, far better than the system into which they have been inveigled, and quite accessible to judicious, well-directed effort. Very many who do not connect themselves with any of the evangelical churches have wholly lost sympathy with their own church through the broadening of their intelligence and contact with the "Gentiles," and are practically apostates. They do not hesitate to pronounce the whole thing a gigantic fraud, and rejoice to get out from under the despotic clutch of the hierarchy.

The moral condition of most of the Mormon communities is most deplorably and degradingly low, the relation of the sexes, as might naturally be expected, being extremely loose. In some of the towns over 75 per cent. of the marriages are forced, in others practically all, little or no shame being felt concerning the matter. "The tendency toward the social evil," says *The Kinsman*, a magazine of Salt Lake City, "is a thousand times greater among the people who have been testing the polygamous method of driving it out than among any other class of people that I have ever known." The Sabbath is mainly given to sport and work. Liquor-drinking and profanity greatly abound.

It is not easy to exaggerate this noisome pestilence. Dr. Folk, who has given much time to the topic, and to whose excellent,

widely comprehensive volume we are greatly indebted in the preparation of this editorial, calls it "a travesty upon the name of religion, a stench in the nostrils of decency, a constantly running sore, an immense octopus reaching out its slimy tentacles and seeking to seize hold upon our religious, social, and political institutions, an ugly and misshapen monster." He also says, in another place:

"Mormonism begins in literalism, runs into materialism, and degenerates into sensualism. It is a combination, or rather a conglomeration, of the literalism of Campbellism, the materialism of Fetishism, the sensualism of the Phallic or Venus worship, the polygamy of Mohammedanism, the polytheism of Grecian mythology, the theocracy of Judaism, the priestcraft of Catholicism, the despotism of Jesuitism, the self-righteousness of Pharisaism, the transmigration of souls of Buddhism, the cruelty of the worship of Juggernaut, the superstition of Confucianism, the degradation of women of heathenism, the mystic rites of Masonry, the hypnotism of mesmerism, the fanaticism of Dervishism, the salvation by works of Socinianism, the sacerdotalism of High Church Episcopalianism, and the political organization of Tammany Hall. In short, it has borrowed the worst features of all religions and all creeds, and woven them into a conglomerate but compact mass of incongruous absurdities. It was born in the womb of imposture, nursed in the lap of fraud, rocked in the cradle of deception, clothed in the garments of superstition, fed on the milk of ignorance, and fattened on the strong meat of sensualism, despotism, fanaticism, crime, bloodshed, and rebellion. The whole system is a deification of lust, a glorification of sensualism, religious adultery, and ecclesiastical prostitution. It is the Upas tree of our civilization, the octopus of our political life, a travesty on the name of religion, a foul blot on the escutcheon of Christianity, a 'hideous she-monster,' as its name implies. It is un-Christian, un-American, a colossal fraud, a mammoth sham, a gigantic humbug, a huge farce, which would be comical if it were not so tragical in its results. It is nothing short of a shame and a disgrace and an insult to any Christian community that it should rear its slimy head in that community."

Will this menace to the home, to the Christian Church, and to our political institutions, succeed in its ambitious plans to control — through the solidity of its vote, its increasing numbers, and the venality of the ordinary politician — the States west of the Mississippi, and finally spread itself through the country? We think not. The various things which hold it together must recede and diminish before the light of advancing civilization and the improving of intelligence. It is not one of the plants which the Heavenly Father has planted, and it is going in time to be rooted up. But meanwhile it may do much harm. Vigilance and persistent effort are certainly required to counteract its machinations. When the people of the country are thoroughly aroused to its enormity, to the fact that it is "earthly, sensual, devilish," in derivation, development, desire and destiny, they will overwhelmingly proceed against it, as they did in the exclusion of Brigham H. Roberts from the national House of Representatives. But in order to this arousal the full facts must be set forth and the whole truth about it be told, as in the timely volume under review.

\* THE MORMON MONSTER; OR, The Story of Mormonism, Embracing the History of Mormonism, Mormonism as a Religious System, Mormonism as a Social System, Mormonism as a Political System, with a full discussion of the subject of Polygamy. By Edgar E. Folk, A. M., D. D., editor of the *Baptist and Reflector*, Nashville, Tenn. F. H. Revell Company: New York. Price, \$2.

## TWO EDUCATIONAL SHRINES IN GERMANY

### II

#### Berlin on the Spree

REV. EUGENE M. ANTRIM.

THE title does not mean Berlin on a spree, although there is plenty of liquid here in addition to the River Spree which winds through the city. Nor does it mean Berlin in a spray, although that is the way the word is pronounced, even if we have verily seen neither sun, moon, nor stars, on account of the clouds, mist and rain, for many days. No, the title only means that the two million souls of Berlin have a city situated on a plain which the navigable Spree, with the aid of three or four canals, waters and drains. It moves so slowly as not to scare the wild ducks nor frighten the owners of the canal-boats that drift on its bosom. The city is innocent of hills, but still has a certain charm of its own. Nature has not entirely forgotten its adornment. The Thiergarten, or public park, puts a scent and sight of the forest right into the heart of the city; while some of the green, billowing hills and mirror lakes of the suburbs give one a feeling that he need not get entirely "cityized" unless he wills. Besides, yonder, thirty minutes away, lies

#### Potsdam,

the Versailles of Berlin, where Kaiser and prince spend their summers and the Berlin burger goes to get a glimpse of the relics of royalty. For nowhere in Europe are there so many royal palaces and castles, including Frederick the Great's, the Kaiser William's, and that of the present Kaiser, to be seen.

In Berlin one sees Germany at its best. And indeed it is a most

#### Cosmopolitan City.

As a mark of this, I transcribe the following interesting sign at the entrance to a prominent silk store:

"On parle Français,  
English spoken,  
Men sprecht Hollandsch,  
Ustuga Polska,  
Jtt Magyar ul Beszélnek,  
Si parlo Italiana,  
Haertalas Svenska,  
Her tales Norsk,  
Her tales Dansk,  
Ob gececobopu cyucku,"

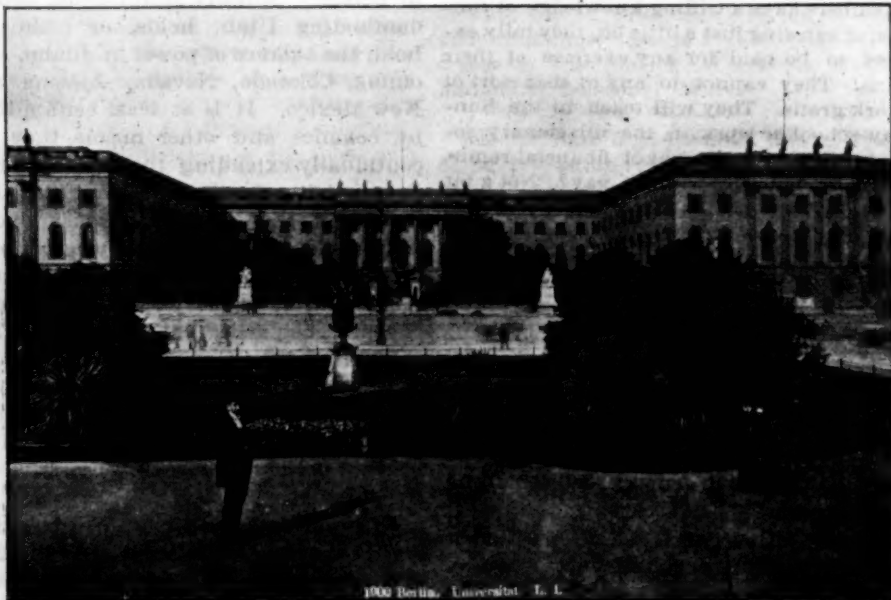
which I will leave in the hands of the linguists. Another proof of Berlin's cosmopolitan character is the invasion of peanuts, pop-corn and chewing-gum, almost unknown elsewhere in Germany. Peanuts can usually only be purchased at a bird store. Some customs officers do not know what pop-corn is, and as for chewing-gum, that is a rubbery nothing to the German, most fearfully and wonderfully used. If further proof is needed, one has only to go out on the street with eyes and ears open. The thousand American colonists in Berlin, together with the Britishers and English-speaking Germans, make English so common that one dares not "think aloud" in his mother tongue. "English spoken" is frequently seen in the shop windows, while many blazing

English advertisements greet the eye of the amazed if not amused American.

#### The Great University

is on "Unter den Linden," the street whose mere name speeds the fancy and spurs our sentiments. This street, however, will very likely be a disappointment to the stranger until he has unraveled his dream, for it is short, and its lime and chestnut trees are puny pigmies beside the giants in our fancy. But by and by one forgets his first disappointment when he remembers the great historical associa-

the number of matriculated students and hearers reaches, this semester, 8,042, including 156 American men, who, combined with the American women "permitted to hear lectures," give about 200. If one counts the students of the allied departments of Technique Art, etc., the number of students reaches the amazing sum of 13,092. All continents and nearly all colors of the globe are represented; one would not dare to guess how many languages. Asia furnishes no less than twenty-five of this number. I venture the observation at this point that, if the



THE UNIVERSITY OF BERLIN

tions of Prussia and Germany that cluster round those same lime trees, and many a royal, official and military pageant is seen here during the year. On one end is the great Brandenburg Gate, with its colossal quadriga, and at the other end is the former royal "Lustgarten," or pleasure gardens. This latter is now only a large open expanse bounded by the Royal Palace, with the new national monument to Emperor William—a colossal equestrian figure of the old Emperor—by the new royal Protestant Cathedral, the fine Art Gallery in Greek style, and the River Spree. On this street is the University, and it is an imposing addition to its greatness. A magnificent circle of buildings is flung around it. Once the royal palace of Prince Henry, brother of Frederick II., it was given to the then young University in 1809. Three stories high, it possesses a main body and two large wings approaching the street. In front stand monuments to three famous professors who helped to bring honor to Germany as well as to the University—Helmholtz and the brothers William and Alexander von Humboldt.

"See Berlin and die," says every German, and hopes to see it at least once before he dies. Berlin University tempts one semester out of nearly every German student; while the babel of tongues one hears on entering the University itself proves that it is not unlikely an educational mecca for many an *auslander*. There is nothing small about this greatest of universities in the world. Its proportions make it different from all other German universities. Listen for a moment to the roll call! The teaching force is 437. Being the popular winter university,

professors only realized how little some of this motley crowd sometimes understood of the marvelous and microscopic theories they were developing, they would be more discouraged than a Methodist preacher when his official board go to sleep in their native tongue.

#### Interesting Facts

A glance at the curriculum of study reveals some interesting facts. One is not surprised to note that the Latin, Greek, English, French, Spanish, Italian or Russian languages are taught, but he looks twice when he reads Slavic, Sanscrit, Arabic, Assyrian, Indian, Chinese, Japanese, modern Greek and Suaheli languages. But even the most ardent advocate, at home, of having football put into the university curriculum would be a little amazed to read that it contains here courses in dancing, fencing and riding, with regular professors for the same.

A step inside the university building during the quarter of an hour for changing lectures, reminds one of nothing so much as a jostling political ward meeting on the Bowery. One can only make haste slowly. The noise and jabber would drive an American professor who was a stickler for "order in the halls," nearly frantic.

About the tenth hour in the morning one sees an astonishing spectacle. Berlin boarding-house keepers, the Berlin dinner hour (not till 2 P. M.), the lilliputian breakfasts (consisting of a cup of coffee and one or two buttered rolls), and the flesh-pots of Berlin (the *wursts*), all unite in making it necessary for self-respecting persons to take refreshments at this hour. The students are no exception. Every



man fishes out from his pocket or from the leaves of his note-book a "black bread" sandwich, takes a promenade in the halls, and wards off impending famine. Those pursuing the "dryer" subjects make for the porter, who, besides performing the arduous (?) duty of keeping the university door unlocked, also sells sandwiches, note-books, and — beer. Yes, water being too strong for students, the University of Berlin has a young saloon right within its walls. The porter may be said to be the most refreshing and most popular professor in the University.

A stroll through the halls after the gong has sounded shows that they are lined with hooks and pairs of dangling chains. The more pessimistic students carry locks, and chain down their hats and overcoats during lecture hours.

The military bow of all polite Germans sees its consummate fruit among the students. The formalities of greeting or leaving one another are not complete without a "coming to attention," preceded by a scraping of the right foot, united with a sharp cracking together of the heels, followed by a bending of the body, at the same time bringing the hat to level with the waist, this to be followed by a hand-shake. This pleasing formality is repeated at salutation and departure.

#### Entrance

Entering the University as student requires about as much red tape as to soothe a United States customs official. A passport and a college diploma are absolutely necessary. A month of steady work by big and little officials is needed to unwind all red tape of matriculation. In this process the ubiquitous porter plays a not inferior rôle. From him one must get a card telling what group of innocents he joins to go through the mill. It is a weary process,

able for misdemeanors, committed anywhere, not to the police, but to the University itself. Incarceration in the University jail is only one of the punishments.

Lectures are announced to begin Oct. 15, but a German student would think it beneath his dignity, if not rushing matters, to attend a lecture until ten days later,



PROF. REINHOLD SEEBERG

and a professor has more respect unto himself than to attempt to lecture to empty benches before that time. Being matriculated and started at work, your joy or sorrow has only begun. Now you commence your "university tramp," or nomadic lecture hearing. For, for six weeks you may hear any lecture by any of the 437 professors, free of charge. This is a most excellent provision, as it gives you a chance to interpret the meaning of some

University!—[that is, to re-matriculate, when you get back passport and your diploma, if you wish to return the latter to its resting-place in garret trunk. These parting pains remind one of the Berlin landlady's "bill of extras" when you are leaving. If you intend to try for a doctor's degree, resident work for three years is required.

#### The Professors

This issue of ZION'S HERALD could hardly contain the names and titles of the 437 members of the present teaching force, much less chronicle the great names of former faculties. But a few lustrous names must be mentioned. Since 1809, when Frederick William III. founded the University, some of Germany's most famous men have been professors here. Schleiermacher, who so powerfully influenced the religious life of Germany in the beginning of the nineteenth century, was the first professor of theology. The seas could not contain the fame of the brothers, Von Humboldt, in science, nor of Fichte in philosophy, other members of that early teaching corps. A long list of illustrious successors could be mentioned if space did not fail us — Helmholtz, Schelling, Neander, Lotze, the Grimm brothers, and all the rest.

Some members of the present living faculty have won a great name for themselves. The patriarch, Professor Mommensen, whose long, snowy hair makes a striking figure, is occasionally seen in the university halls. Time does not put out the fire of his piercing eyes, though the pages of his life will soon be handed on to history. Prof. Virchow, the "grand old man of science," founder of cellular pathology, director of the Pathological Institute, editor, member of the Berlin city council and the Prussian House of Representatives, whose 80th birthday in October, 1901, was the occasion of an immense celebration, was still "reading" until a few weeks ago when he had a serious fall while boarding a street-car, which may result in his death. Prof. Koch, who has made many important discoveries in bacteriology, who was decorated and given 100,000 marks as discoverer of the cholera bacillus, is now the recognized world-authority on tuberculosis, having discovered tubercule bacillus as well as a tuberculin that will kill it. Prof. Miller, also a very high authority on bacteriology, especially that of the mouth, a favorite resort of bacteria, is the only American-born professor in the University. He has been here thirty years and had to become a naturalized German in order to be admitted to the sacred circle. His lectures on the habits, acts, evils and destruction of bacteria, whether given in English or German, are as interesting as a romance. Then there is Prof. Paulsen, the philosopher and pedagogue, who is deservedly popular because of his clearness, his Socratic simplicity, and his interesting personality. Nor should Prof. Lasson be omitted, the Christian Jew of the faculty of philosophy, whose fire and sarcasm yet child-like Christian faith as he speaks on "Faith and Knowledge" remind Boston men of our own Dr. Bowne; while Professors Runze and Vierkandt give the opposite poles of philosophy of religion.

The theological faculty is a most com-



GROUP OF AMERICAN AND BRITISH STUDENTS AT BERLIN

but at last is over, after you have written up a searching inquiry into your degree and pedigree, stood fire at the hands of a dozen penmen in succession, paid your money, and elbowed your way to the hand of the rector, and with scraping of feet and a shake of his hand agreed to abide by the laws and rules of the University. The University is a small incorporated city in itself, and its students are amen-

able for the mysterious subjects announced in the catalogue, and of choosing the course that suits you. For everything is yours. When you are finally settled on your course and have paid for every hour a week you elect, you must then get each professor's autograph on your record book of lectures, when you announce yourself and when you depart. If you have to pay to get in, so do you to get out of the



plex compound. It contains a Count, an Assyriologist, a disciple of Baur, two orthodox Lutherans, a "right" and "left wing" and "mediating" theologian, all of whom have "opinions" of the others, bad or good. The interested hearer is sometimes treated to public or private polemical pyrotechnics. Though the Berlin faculty as a whole lacks the spiritual tone of the Halle faculty, it contains some noble men. Prof. Seeberg (see electro), spiritual, evangelical, eloquent, with a theology as prepossessing as his fine face, is one of the coming theologians of Germany. Indeed, he would not make a bad Methodist. He is greatly esteemed by the pastors of Berlin, who look upon him as "the hope of Israel." His course of public lectures this winter before all faculties on "The Fundamental Truths of Christianity" has been one of the best in the University. Prof. Harnack, magnetic, witty, fresh, thorough and critical, but not microscopic, who, barring certain subjectivities in his theology, is a splendid teacher, deserves his reputation as a great church historian. His grasp of the original sources is wonderful, nor are Greek and Latin "all Greek" to him. Then there is Prof. Kafton, a follower and an improvement on Ritschl, although he has a gratuitous quarrel with metaphysics. Prof. Pfleiderer, the last of Baur's disciples, still manufactures apostolic history or writes philosophy of religion. Prof. Friedrich Delitzsch, son of the famous Franz Delitzsch, is a magnificent Assyriologist and will spend next year in the Orient. He recently delivered a lecture at the Royal Palace, before Kaiser, Kaiserin, and invited guests, on "Babylon and the Bible." Time fails me to speak of Profs. Strach, Gunkel, Count von Baudissen and Wobbermin.

#### Conclusion

In Germany the professors speak with authority born of vital contact with the subject in hand. Written history in their fields, and indeed in the original sources, is an open book to them. In fact, the historical sense has gripped the German spirit. Some men spend all their days burrowing into the forgotten past. Thoroughness characterizes all they do. One man spends three years on one Greek word (the word for "daily" in the Lord's Prayer) without grudge.

The distinct aim of the university training is to make scientific men, and a man cannot be scientific without knowing history. Students who study in a German university study a subject, and not a man. They go to the original sources. It is quite possible to hear lectures the same day by different professors diametrically opposite. The student's business is "to buy the truth for himself and sell it not." Still, the late pessimist Nietzsche was half right when he complained of German culture as sometimes far removed from life—theoretical rather than practical. Scientific study is always in danger of losing its end in its means; and that culture which knows all history but is making none, is cognizant with all beliefs and thoughts that men have lived but is itself living none, is false.

An American feels at once the distinct lack of an *esprit de corps* or university spirit in Germany. There are no daily or weekly public gatherings—nothing simi-

lar to our "chapel exercises." When an occasional official public gathering is held at Berlin, as at the yearly change of rectors or on the Kaiser's birthday, the address is on "earthquakes" or "microbes," and 8,000 students are theoretically accommodated in a hall holding 300. If an *esprit de corps* is lacking, certainly currents and counter-currents of feeling do not fail to come to expression. Chamberlain's remarks on the Franco-Prussian war led to a very lively protest meeting this year, at a Beer Hall; and five Poles were recently expelled from the University because their vigorous demonstrations of disapproval necessitated the dismissal of a lecture on the history of Poland. A novel plan has recently been adopted, of having a number of free public lectures given once a week by prominent members of the various faculties. These lectures are often well attended by students from all departments and frequently prove as valuable and inspiring as any in the University.

As for

#### The Religious Life

and work among Berlin students, it is a hard matter to characterize. The students are divided off into groups of Catholics, Protestants, and Jews; and every student who is neither a Catholic nor a Jew is a Protestant, whether he has any real religion or not. The German students' Y. M. C. A. has only the smallest number of members, but still, though fighting against heavy odds, is growing. Count Pickler, the president, and Dr. Haym, the general secretary for Germany, are towers of strength; and when a German becomes a Christian he becomes a living, vital one, through and through. Though the number of such is lamentably small, and though many "Protestant students" brand Christianity and indeed all religion as "foolish" and "nonsense," still the hope of the German universities today lies in those very Christian students who have an experimental Christianity and know God.

Berlin, Germany.

#### LETTER FROM CHANCELLOR J. R. DAY

[Although the appended letter is personal, yet it bears so pertinently upon questions in which the church at large has general and profound interest, that we conclude it should be shared by our readers. — Editor ZION'S HERALD.]

Duncan's Mills, Sonoma Co., Cal.

DEAR DR. PARKHURST: I am here among the mountains still having faith in God and believing the Holy Scriptures notwithstanding the discovery of the heresy hunter Munhall that in common with about all of our college presidents and the most of the Bishops of our church I am an infidel, or inclined that way! When I recover my nerves, which have been terribly shocked by this revelation which has come to me of my heretical tendencies, I will write a letter to the HERALD of this camp among the redwoods.

Your editorial ought to effectually settle the insolence of this brother ridiculously posing as a scholar, who confounds the defence of the Scriptures with a wholesale slander of men of undoubted loyalty and tireless service to the church. It is something rather startling that this evangelist can go about with the endorsement of preachers' meetings sowing distrust among

our people in their colleges, teachers and Bishops. That comes pretty near being a "crisis in Methodism." Thank God the Bible is able to stand even such ignorant defenders!

The libel can do none against whom it is aimed any harm, being so preposterous. You do the church service, though, in rebuking it, because thousands of our people would be disturbed and harmed if such charges were to pass unchallenged. Were they aimed at me only, it were a small matter; but when they sweep around the whole horizon of men in important responsibilities and positions, it becomes a wickedness that should be severely rebuked. Such men as Munhall are trying desperately to create the impression that the old church is on a volcano of heresy. How absurd! There never was greater loyalty to the "faith of our fathers" among us than now.

Our scholars claim the right to investigate, whether in the professorial chair or the editor's sanctum. This right is a guarantee, not only of Methodism, but of Protestantism. Such men are the truest friends of the church, and none are more loyal and spiritual than they. I remember that in the hotel at Indianapolis one day I said to Prof. Bowne: "Tell me face to face as we sit here of your belief in a future personal conscious existence. Are you ever troubled with doubts on the subject?" He replied: "Were it not for the sorrow it would leave to my wife and the little more good I may hope to do, I would go bounding away into that mystery like a boy let out of school. I have not a doubt." Then after a moment of absorbed thought he said: "The church does not know the daily joy I have in my personal fellowship and daily communion with Jesus Christ." And this is the man that a rancorous Munhall, whose godliness has soured, brands as a heretic. I asked a great Hebrew scholar whose whole time is given to higher criticism: "Do you retain the fervor of your early Christian experience?" He replied: "I do. It never was more real and blessed."

It seems to me wicked to alarm the church with this boggy-man of Higher Criticism. Every creed, every revised version of the Scriptures, is a criticism. Such things are bound to be, as long as the human mind is worthy of its Creator. And the worst thing that one could say about the Scriptures is that they are in any peril by investigation. It is a pride as it is a joy to me to be able to say that the Bible has passed through the hands of the higher critics also, both of the destructive and of the devout and true men of our church. If Brother Munhall wants to know of my faith, let him read a baccalaureate which I preached a few years ago upon, "The Word of the Lord Tried," and a lecture delivered to the students of Ann Arbor last winter on "The Unreasonableness of Doubt." I would have sent them to him if I had known that it was necessary for me to account to him for my orthodoxy.

JAMES R. DAY.

#### My Idea of Perfection

"January 1, 1733, I preached the sermon on the 'Circumcision of the Heart,' which contains all that I now teach concerning salvation from all sin, and loving God with an undivided heart. In the same year I printed (the first time I ventured to print anything) for the use of my pupils, 'A Collection of Forms of Prayer;' and in this I spoke explicitly of giving 'the whole heart and the whole life to God.' This was then, as it is now, my idea of perfection, though I should have started at the word.

"In 1735 I preached my farewell sermon



at Epworth, in Lincolnshire. In this, likewise, I spoke with the utmost clearness of having one design, one desire, one love, and of pursuing the one end of our life in all our words and actions."—*John Wesley* (Journal, May, 1765).

### IN MY EMPTY CHURCH

Many voices yester-even

Made these walls and arches ring  
With their high-sung hopes of heaven,  
And the glories of its King;  
Now my footfall sounds alone  
On the aisle's long path of stone,  
Save that yonder from the loft,  
With a solemn tone and soft,  
Beating on with muffled shock,  
Conscience-waking, speaks the clock.

Holy scene, and dear as holy!

Let me ponder thee this hour,  
Not in aimless melancholy,  
But in quest of heaven-given power;  
Seeking here to win anew  
Contrite love and purpose true;  
Near the font where dew-drops cold  
Fell upon my brow of old;  
Near the well-remembered seat  
Set beside my mother's feet;  
Near the table where I bent  
At that earliest sacrament.

Let me through this narrow door,

Climb the pulpit steps once more.  
Blessed place! the Master's Word  
Child and man I hence have heard.  
Awful place! for hence in turn  
I have taught—so slow to learn.  
To the silence now to hearken,  
Here I mount and stand alone,  
While the spaces round me darken,  
And the church is all my own:  
While the sun's last glories fall  
From the window of the tower,  
Tracing slow their parting hour  
On the stones of floor and wall.

Seems a secret voice to thrill

In the very air so still;  
Turns a soul-compelling gaze  
On me from the sunset haze;  
Sure the eternal Master's hand  
Beckons me awhile apart:  
Bids me in His presence stand  
While He looks me through the heart.

—BISHOP H. G. C. MOULE, in *N. Y. Evangelist*.

### SECURING ILLUSTRATIONS OF BIBLE TRUTHS

REV. ELLIOTT F. STUDLEY.

IT is not enough that the teacher should know the lesson. He should be able to make it clear to others. The teacher may be likened to a road-builder. Before him, as he approaches the lesson, are the unknown, and to him as yet unexplored, truths. They stand dense and dark, like the trees of the forest. He must first survey the unexplored territory, getting the general "lay of the land" in his mind. He must then hew down each individual tree. He must lift the hollows and lower the hills. At length his road is finished. It is to be a highway by which souls shall travel to the Eternal City. But the teacher's work is not yet done. We must think of this road as lying in darkness; for souls, like migrating birds and freight trains, travel mostly by night. The teacher must therefore light up the road.

The word "illustration" means primarily something that lights up. It is the lamp that lights the street; the bull's-eye that traverses the track; or, to quote Henry Ward Beecher, "an illustration is a window in an argument, and lets in light." Now our lesson road should be set all the way with these lights. There would be more traveling, less stumbling, and faster progress in the heavenly way if only the lessons were better illuminated.

#### Place and Need of Illustration

Now, first of all, we do not say that to secure illustrations is the most important part of the preparation of a lesson. The

teacher's personality, his consecration, his familiarity with the Bible, his understanding of the particular lesson before him—these come first. But, secondarily, illustrations are important. Religious truths may be driven into the soul and made secure by their use. They are the "fixing bath," wherein is dipped the picture of the Christ which we have imprinted on the heart, that it may not soon fade away.

The great importance of illustrations is well shown historically; for the mighty religious teachers of our age as well as those of the past, are all famous for their illustrative power. They are makers of metaphors, weavers of similes, quoters of examples, tellers of stories, relaters of anecdotes. Great theologians, like Bishop Butler, author of the famous "Analogy," may indeed break this rule and scorn the beauties of language and thought, if they would be read only by students—and by them scarcely read except at the point of the pistol of theological requirement or sense of duty; but the Sunday-school teacher is to do popular work. He is to deal with tender, undeveloped minds. It is necessary that he should strive with all his might to make truth clear and emphatic.

What seems to give an illustration its value is that the mind can remember two things better than one. If we tell a child that the Trinity means that there are three personalities in the Godhead and these three are one, the statement will very likely make little impression, or, at the most only confuse him. If we add the old Indian's illustration that the Trinity is like the pond in winter when there are three things—snow and ice and water—and yet when they melt they are all water, it will be much easier for the child to remember. Memory finds it less work to drive a span than a single horse.

Again, an illustration sets the mind to thinking. This is a most important result. Better than teaching all truths to a child is it to arouse his interest; to be suggestive; to get him to think and to search for himself.

#### Sources of Illustration

We may be taught upon this subject by our Bible. The Old Testament is full of illustrations. Job mourns and argues through them. The Psalms are as thickly set with them as the musical staff is set with notes. The prophets reach for them as men reach for berries on bushes, or fruit from trees. Especially did our Lord and Saviour use illustrations freely, and from many sources. Take the 7th chapter of Matthew. It contains only twenty-nine verses, and yet in those twenty-nine verses, so packed with spiritual thought, there are thirty-two material objects alluded to for the sake of illustration. One of two things is true—either our Saviour's talks were packed with illustrations, or Matthew was much like the majority of hearers at the present day, in that he remembered only those parts of the sermon that were made clear by an illustration. In either case we are taught that it is wise to illustrate.

As to the character of these illustrations, Christ refers to six different kinds of animals—dogs, swine, fish, serpents, sheep and wolves. In the vegetable kingdom He speaks of fruits—grapes, figs, trees, thorns and thistles. Of articles in connection with homelife He speaks of the house, the beam in the eye, the mote, the door, gate, way and bread. In natural phenomena He appeals to fire and wind, rain and flood. In mineralogy he points to sand and stones, rocks and pearls. In physiology He speaks of the eye and the feet. He also speaks of judges, measures and gifts. He drew illustrations from the judge, the tradesman, the family, and the nature of animals—all this in one short chapter, not dealing

with sociology, or natural history, or botany, or the weather bureau, but with an intense spiritual life. We are surely taught in this chapter that a prodigal use of illustration is not inconsistent with the most spiritual teaching.

Many of the illustrations used by Jesus were decidedly sensational, in the best use of the word. They were red-hot bomb-shells to his congregations. They do not affect us so, because they have cooled off some, as it were, in these nineteen centuries. They lie buried in an Eastern tongue. They have rusted in the sometimes obsolete English of the Authorized Version.

We may draw our illustrations (1) *direct from the Bible*. It is full of concrete examples. So important are illustrations that God has largely filled His Book with inspired examples. We may use them directly, simply repeating the illustration, or we may illustrate an abstract truth by likening it to some historical occurrence. For example, we may say an accusing conscience is like Elijah's meeting Ahab as the latter was about to enter into Naboth's vineyard. For when the sinner is entering into some sinful pleasure, conscience appears and accuses like that stern prophet from the wilderness.

We may find many illustrations (2) *in other books that we read*. And first, among other books, become familiar with "Pilgrim's Progress" and "Æsop's Fables." Illustrations are not only to be gathered, but to be so arranged that they may be used when wanted. This calls for method. I do not see how a literary worker can do his best without method. Personally, I could count about twenty-five methods or systems that I have in use in my library. Even then I sometimes get terribly mixed up. One might say, of course, that I have too much system. The real trouble, however, is that I have not enough system yet. I need one more system that shall systematize all my other systems.

In order, therefore, to secure the good things you find in your reading for religious use, have the books of your private library numbered. Make your Bible the centre of all your reading. When you find an illustration of a truth or a picture that reminds you of some Scripture text, turn to your Bible, and there on the margin opposite the verse indicate the place in the form of a fraction, the numerator being the number of the book in your library, the denominator being the page in the book. Thus I do with every book that I read, and my Bible is the centre toward which my whole library points. It is a harvest-field of religious thought in which, as in Joseph's dream, every sheaf stands round about, to do obeisance to the mightiest sheaf of all—the Holy Scriptures.

(3) *The newspapers*, religious and secular, furnish many illustrations of Bible truths. How can we get the most from these perennial streams? Papers are so cheap nowadays that we file or bind very few. We must clip the most of them, and save our clippings for future use by the "envelope" system; that is, we have envelopes marked for different subjects, and into these we slip our clippings and our thoughts as they come. There are some very elaborate and somewhat costly devices in this line, but the simplest and cheapest is the best for the beginner. My outfit consists of pasteboard shoe-boxes, in which I place common envelopes received through the mails, having opened them by cutting across one end, and writing the subject of the contents with a big blue pencil on the blank side of the envelope. They have the almost unique distinction of being a device that costs absolutely nothing. The shoe-box has be-

[Continued on Page 960.]



## THE FAMILY

### GRANDMOTHER'S GARDEN

L. M. MONTGOMERY.

'Twas the dearest spot that my childhood knew,  
That garden old where the roses grew  
All pink and dewy with twinkling gems;  
And lilies bent on their slender stems  
To wait on the air their rich perfume  
Blent with the breath of sweet clover bloom,  
And the lilacs down by the sagging gate  
In springtime days kept their purple state.

The light came down through the apple trees  
That were pink with blossoms and gay with bees,  
And lay in patches of golden sheen  
The cool, dim arches and aisles between;  
While the cherry trees on the slope below  
Were white as banks of December snow,  
And along its border the poplars tall  
Seemed like faithful guardians over all.

How we loved to loiter away the hours  
In that fairy realm of light and flowers,  
To chase each other among the trees  
Where the fitful winds rang their symphonies,  
Or dabble our feet where a shy brook stole  
Across the corner below the knoll,  
With a muffled call and a silvery gleam  
That flashes still on my waking dream.

How we loved the scent of the southern-wood  
Where it grew in an emerald solitude  
Beneath the lilacs, and dearer still  
The honeysuckle around the sill  
Of the old low windows and wide front door—  
It all comes back to my sight once more;  
And I seem to stand in the dear home place  
Where the apple blossoms caress my face.

I hear the call of the hidden brook  
And the robin's flute in each orchard nook,  
I see the blue of the summer skies  
And the dappled wings of the butterflies,  
The silken poppies, the trim rose-walks,  
And the lilies a-nod on their slender stalks.  
Once more the sweets of their breath I drain,  
And a calm steals over my weary brain.

And grandmother comes to our resting-place  
With a loving smile on her dear old face,  
As she did of old when the light grew dim  
And the west was with sunset rose a-brim,  
To call us away to our early rest  
In the brown old cottage we loved the best;  
And there we sink to a blessed sleep,  
While over the garden the shadows creep.

Cavendish, P. E. I.

### Our Suffering

Suffering is an accident. It does not matter whether you and I suffer. "Not enjoyment and not sorrow" is our life, not sorrow any more than enjoyment, but obedience and duty. If duty brings sorrow, let it bring sorrow. It did bring sorrow to the Christ, because it was impossible for a man to serve the absolute righteousness in this world and not to sorrow. If it had brought joy, and glory, and triumph, if it had been greeted at its entrance and applauded on the way, He would have been as truly the consecrated soul that He was in the days when, over a road that was marked with the blood of His footprints, He found His way up at last to the torturing cross. It is not suffering; it is obedience. It is not

pain; it is consecration of life. It is the joy of service that makes the life of Christ, and for us to serve Him, serving fellow-man and God—as He served fellow-man and God—whether it bring pain or joy, if we can only get out of our souls the thought that it matters not if we are happy or sorrowful, if only we are dutiful and faithful, and brave and strong, then we should be in the atmosphere, we should be in the great company of the Christ. — *Phillips Brooks.*

### Thoughts for the Thoughtful

Do not let the good things of life rob you of the best things. — *Maltbie D. Babcock.*

Those whom God calls to a kingdom, He calls to sufferings on the way to it. — *Archbishop Leighton.*

To pray is but half of the Christian's privilege; to watch for the answer is the other half. — *Nehemiah Boynton, D. D.*

The every-day religion of doing good and loving one's neighbor is simply achieving spirituality of life. And it is this spiritualization, not religion merely, that the world needs. It is the result of which any religion may be one of the processes of aid. — *Lilian Whiting.*

Only holy lives can win the unholy to holiness and heavenliness. The hands that are given to Christ must not do sinful things after engaging in His holy work. The lips that speak His name must not speak wrong words. The feet that run His errands today must not walk in the paths of evil tomorrow. The heart that throbs with love at His table must not afterward be thrilled with feelings of passion and hate. If we would be vessels meet for the Master's use, we must have clean hands and pure hearts. — *J. R. Miller, D. D.*

There is a Jewish story of a little boy who, while studying his Hebrew alphabet, was told that when he had learned his letters an angel would drop him a piece of money from the skies. Thereupon the little fellow, instead of redoubling his lesson study, began to look up to see the promised money drop from the skies, and so his progress in knowledge was stayed. There is a great deal of this kind of looking for the reward of work before the work itself is done. Men begin to look for the promised reward instead of sticking at that which would bring it to them—or bring them to it. On every side there stand idle stargazers expecting the dropping of unearned rewards from the skies; and there they are likely to stand. — *S. S. Times.*

One day, when Raphael was decorating a palace in Rome, Michael Angelo, who was walking through the corridors, noticed that the figures were too small. Without saying a word, he took a crayon and drew an immense head, proportioned to the room. This is what I draw for you: It is the head of the Christ and all those followers of His who have lifted toll into sanctitude and psalmody. It means self-denial to live as they did. It means the most arduous endeavor. It means indifference to difficulties and obstacles. It means recognition of the fact that if you find a mountain in your path it is a hint that there is a place for you on its summit. God needs such men. The age calls for them as the storm calls for a pilot—men consecrated to the redemption of society; men obedient to the heavenly vision; men submissive to the divine law; men over whose sepulchre can be carved the epitaph designed by Simonides for the

tomb of the heroes of Thermopylae: "Thou who passest by, say at Lacedaemon, we lie here in obedience to her laws." — *Frederick Goss, D. D.*

You have, perhaps, gone with an astronomer to watch him photograph the spectrum of a star. As you entered the dark vault of the observatory you saw him begin by lighting a candle. To see the star with? No; but to see to adjust the instrument to see the star with. It was the star that was going to take the photograph; it was, also, the astronomer. For a long time he worked in the dimness, screwing tubes and polishing lenses and adjusting reflectors, and only after much labor the finely focused instrument was brought to bear. Then he blew out the light, and left the star to do its work upon the plate alone. The day's task for the Christian is to bring his instrument to bear. Having done that, he may blow out his candle. All the evidences of Christianity which have brought him there, all aids to faith, all acts of worship, all the leverages of the church, all prayer and meditation, all girding of the will—these lesser processes, these candle-light activities for that supreme hour, may be set aside. But remember it is but for an hour. The wise man will be he who quickest lights his candle; the wisest who never lets it go out. No readjustment is ever required on behalf of the star. That is one great fixed point in this shifting universe. But the world moves. And each day, each hour, demands a further motion and readjustment for the soul. A telescope in an observatory follows a star by clockwork, but the clockwork of the soul is called the will. To follow Christ is largely to keep the soul in such position as will allow for the motion of the earth. And this calculated counteracting of the movements of a world, this holding of a mirror exactly opposite to the mirrored, this steadying of the faculties unerringly, through cloud and earthquake, fire and sword, is the stupendous co-operating labor of the will. It is all man's work. It is all Christ's work. In practice it is both; in theory it is both. — *HENRY DRUMMOND, in "The Changed Life."*

"Men and women

Who set us palpitating with the thrill  
Of something loftier than we yet have dreamed  
Are God's sublimest poems."

### THE CHAMBER ON THE WALL

ALICE M. GUERNSEY.

IT was a movable room, to begin with. For many years it had changed its location at least biennially, if not annually. Then the time was lengthened, nominally, by vote of the General Conference, though not always practically by vote of the quarterly conference. But, be the time long or short, the chamber on the wall was always ready.

Sometimes its windows looked out on the stone pavements of narrow city streets, but more often there were glimpses of green fields in the near distance, and birds nested in the apple trees close by, so white with "summer snow" in May sunshine. Somehow it seemed that the door stood open a little wider in the country than in the city. Was it because, away from the noise of walls and pavements, away from the ceaseless stir of hurrying feet, it was easier to see other people in their true proportion?

It was never difficult in that home to find a place for the rare "pulpit supply" (vacations were something of an unknown



quantity in those days to the average minister), or the secretaries of societies, big and little, who came to present their causes. There was no need to ask under breath, "Do you suppose Mrs. Blank would entertain the presiding elder over Sunday?" It was a matter of course that all such "angels unawares" should go to the parsonage. Mind you, I am not saying that this was the best way, I am only telling the story of a chamber on the wall — just one chamber that I have known intimately. Perhaps you have known it, too. If so, your life is the richer for its "free-hearted hospitality." I fear me it would seem old-fashioned in the eyes of the modern architect.

The guests of this chamber — would that I could describe them! She knew them, the blue-eyed maid who was the sunshine of the home — knew them every one. There was Brother A., the genial, jovial presiding elder — how she "lotted" on his coming! Such stories as he told over the cream toast and custard pie of the New England Sunday evening tea-table! Such singing as they had at evening prayers! His full resonant tones ring in her ears to this day. The voice has long been a part of the great Hallelujah Chorus on the other side of the river, but there was a prevision of the glory to be revealed when he sang, —

"The sands of time are sinking,  
The dawn of heaven breaks,  
The blessed morn I've sighed for,  
The fair, sweet morn awakes.  
Long, long has been the midnight,  
But daylight is at hand,  
And glory, glory dwelleth  
In Immanuel's land."

Once on a time, when the good minister-father who was very much of a Jack-at-all-trades — and good at all — had put fresh, clean paper on the wall of the chamber, and painted its woodwork in spotless white, there came a propheticess to be its guest for over Sunday and to speak in the pulpit of the church — a propheticess of evil, thought the little maid, as she listened while the speaker told of the dangers set in the pathway of the Republic. But, later, when she presented a tiny white ribbon as a talisman of hope, the heart of the child grew lighter, and she knew that, somehow, the land would be saved. The chamber on the wall was hallowed for her, thenceforth, by the gracious presence of a woman whom this world learned to honor ere she left it for another, and, to the maiden, from that day, "the name of that chamber was Peace."

Conference secretaries came and went. Sometimes the chamber echoed with the cries of Hindu babes cast into the Ganges, or little ones tortured by foot-binding in China. And the little maid, now older grown, often asked herself: "Could I go if the Lord should call me to leave home and friends and be a missionary?" The mother-heart guessed the secret question, but was too wise to force it to the light. But in those days she, too, entered the chamber on the wall, seeking in its quiet seclusion strength and wisdom for herself as well as for her child.

The days went on into years, as days will do, and the little maid passed through school and college days into beautiful young womanhood. Equipped to do and

to dare, she sat waiting. God's messengers are ready when the need is at hand, and she had not long to wait. There came one who told of Arctic snows and tropic heat, and of women who bore the glad tidings into wigwams and cabins, into city tenements and among the rich as well, right in the dear home country. To be sure, some of them were farther away from the New England home, as journeys go, than those across the seas. But that mattered not. The old questions of, "Could I?" and "Would they let me go?" had long been settled. And that night, in the chamber on the wall, a sweet-faced woman with eyes as blue as had been those of the little maid, and with the glow of high resolve on her fair brow, gave glad response to the Master's call.

Today, in a far Western school in which the children of the plains are led in all sweet ways of womanhood, there is a guest-room that has welcomed many a weary servant of the Master. And always in the thought of the gracious hostess, the mother-teacher of the school, it is but the reproduction of a hallowed memory of her childhood days — a chamber on the wall.

East Orange, N. J.

### The Ministry of Sympathy

WE meet every day persons weighted with care and sorrow, of which they do not speak. Their business life is apart from the inner life. It is possible to know them and know nothing of their feelings. But observant eyes could not fail to see the shadow and to find the reason for it.

The young clerk with whom you trade every week lost his mother a few days ago. Your evening paper announced the fact, but it didn't tell, what her neighbors knew, that she was the light of the home, that her boys, sometimes discouraged because they got on so slowly in business, took heart again after they had talked with her about it. The young man's eyes glistened when a customer, just as he was turning away, pressed his hand and said he had heard how much his mother had been to her children.

The man who delivers groceries at your back door had a boy and girl ill with consumption for a long time. He has sent them both into a better climate, hoping to save their lives; but it is taking all he can earn and he is afraid he cannot keep them there. A word of interest from you might give him new hope. The policeman on your street has been laid up for three weeks, though you have not missed him. He is just taking up his duties again, hardly strong enough to go his round. It would brighten his walk to know that you had thought of him while he was ill and were glad to see him back.

The young woman next door to you has just become engaged. It seems to her that no event ever happened before of such importance, and that no two persons ever cared so much for one another as she and her lover do. But the affair took on an added importance when a neighbor came in to congratulate her. Her heart beat faster, her cheek took a brighter glow, and the world seemed more beautiful than ever. She is more ready to do a kindness to any one than she ever was before, because you are glad in her happiness.

There will be times, perhaps have been already, when you will reach out your hand blindly in the darkness of a great shadow, hoping some one will clasp it. The rude or effusive grasp would bring you

only added pain, but you know the delicate touch of genuine sympathy that carries healing with it. If you have known that unobtrusive ministry, give it to some other. If you haven't experienced it yet, learn to give it. Those who need it are close at hand. It may be you can change for them the color of their sky by a word, a touch, a look. — *Congregationalist*.

### FAGGED OUT

I want to let go,  
To drop the whole thing,  
The worries, the frets,  
The sorrows, the sins,  
Just to let myself down  
On the bed or the ground —  
Anywhere, so it's down —  
And let myself go.

And the folks? I don't care.  
And my business? The same.  
Hell and heaven? Too tired.

I want to forget,  
And I don't want to think  
What I want to forget.  
Just to let down my nerves,  
Just to smooth out my brain,  
Just to sleep. And that's all.

Please leave me alone  
With your pillows and things;  
'Tisn't that that I want,  
Nor a doctor, nor folks.  
I just want to let go.  
Oh, I want to let go!

— AMOS R. WELLS, in *Lippincott's*

### TWO PLANS

"WELL, I do think!"

Margery walked quickly out to an arbor in the garden and flung herself on the seat.

"What do you think, Margie?" asked a young girl who was training a vine over the trellis.

"Oh, I didn't know you were here, Gertrude. But as you ask, I think things are a little hard on me."

"I think so, too, poor dear!" said Gertrude, who, being Margery's next-door neighbor, knew something of her burdens.

"But is there anything new?"

"Yes. You know I have given up my whole vacation to take care of Aunt Emily."

"To be sure, so that your mother could go away. It isn't every girl would have been so faithful."

"Don't say a word about that, Gertrude. They said mother was worn out and must have the change and treatment — her life might depend on it. I've been glad, glad to take charge of things for awhile. But this morning Aunt Emily told me she had asked a friend to come and visit her for a week."

"Well, I think that is simply unreasonable. Your aunt ought to have more consideration for you."

"She doesn't mean to be inconsiderate. She says I need make no difference in things."

"But of course a guest must make a difference. Couldn't you have told your aunt that it would be better to wait until your mother comes back before having company?" suggested her friend. "She will be strong after such a good long rest, and it would be so much easier for you."

"I did think of that. But then I reflected that I didn't want to have any ex-



tra burdens just when mother comes home. "You see, Gertrude," more earnestly, "I have tried to make this a real endeavor. I did feel a little rebellious at first in having to use up my vacation this way, and give up my week at my uncle's at the seaside that I had been looking forward to. But then I began to think that, as I had to do it — for of course I could not do otherwise — how much better it would be to put my heart in it and make it a real offering of faithful service. So I'm going to do my best by Miss Martin and never let her or Aunt Emily guess by the thousandth part of an inch that the ugly side of my nature stirred a little at first."

"Well, I suppose you will have your reward — some time," said her friend. "The trouble with me is that I want to see you getting it within a reasonable time."

"Never fear but that I shall get it all in good time," said Margery. "The fact of it is," she went on, laughing, "I don't think it is so much of a virtue as you seem to think, Gertie, to do the thing in real earnest. You see, as it has to be done, it is nothing less than pure selfishness in me to do it in a way that will give me the best satisfaction out of it."

"That's rather a novel way of looking at it, but I don't know but it's a good one," said Gertrude, as she took leave.

"How do you like your guest?" asked Gertrude, a few days after Miss Martin's arrival.

"Oh, very much!" said Margery. "You must come and see her, Gertie. She's so nice I wouldn't mind some extra trouble if she gave it; but it's too little to notice."

"Aren't you afraid she will interfere with the perfection of your endeavor if she makes things so easy for you?"

"Well, it does look a little that way," said Margery. "My reward seems to be coming so soon."

As the days went by, the guest gave more and more assistance in the care of the invalid, saying, in reply to Margery's protest:

"You know I was with her a great deal before she came to you, and I know exactly how to do for her."

At the end of the week nothing was said about Miss Martin's departure, but a day or two later, as the three were sitting together, Aunt Emily remarked:

"You have only two weeks more of vacation, Margery."

"Yes, it has gone quickly."

"A dull time you have had so far, my dearie. How soon do you take your little visit to the seaside?"

"Why, auntie," said Margery, in surprise, "I thought you knew I had given that up long ago! How could I go unless mother came home sooner than we intended? And I wouldn't hear of that."

"We two have been thinking about the 'how.' Now, Ellen," to Miss Martin, "you may have your little say."

"I have noticed exactly how you order things in this home of yours, Margery," she said. "I have spoken to your father about it, and he makes no objection. I hope you will not, either, but will allow me to step into your place while you make your little visit to the shore."

"O Miss Martin!" Margery caught her breath. "Why, I don't see how I could do it!"

"So you cannot trust me?" asked her visitor.

"So you would overthrow the little scheme I have been planning all summer?" said Aunt Emily.

"O Aunt Emily!"

"They settled it all without allowing me to say a word," said Margery, telling her friend about the great surprise. "To think of that dear Aunt Emily planning it all for me, and I thinking it a burden to have Miss Martin come — shame on me for it!"

"It's all right," said Gertrude, in great content with the turn things had taken. "I said you would have your reward, and you're going to. But I never imagined it was all being so quietly arranged."

"Don't you think," said Margery, soberly, "that that is often the way? I mean, when we think things are a little hard, and feel discontented and burdened all along — mother could talk it beautifully if she were here — when some good is being planned for us all the time?"

"Yes," assented her friend, thoughtfully, as Margery paused.

"And then we are sorry we did not trust while things did not look bright, instead of waiting till the brightness comes." — SYDNEY DAYRE, in *Wellspring*.

## WHEN JOHN COMES HOME FROM COLLEGE

When he comes home from college, why, I cal'late John'll know 'bout all there is worth findin' out, if what he writes is so. He sorts o' intimates it won't be worth our while to look fer things that he can't tell us, 'twixt the covers of a book.

Last week an agent come along an' wasted half a day. An' done his best to make me buy a cy-clo-pe-di-a in thirty-five big volumes; but I told him from the start My boy'd be home from college soon, an' knowed 'em all by heart.

I sort o' snap my fingers now at every gazetteer An' dictionary an' the like, fer John'll soon be here, An' then instead o' havin' fer to study out the fac's, Our John'll up an' tell us, fer I s'pose he's sharper'n tacks.

But Mandy — she's his mother — well, she sort o' shakes her head, An' says some boys ain't much improved by bein' college-bred; The more the brain develops an' the more the head expands, The less o' homely strength there is fer workin' with the hands.

Concernin' hands that may be true, but with the legs I know A thorough college trainin' is the thing to make 'em grow; Fer Jones's boy from Harvard hit the barn-door every shot In kickin' all the pumpkins from a big three-acre lot.

I don't jest understand it, but I've heard from two or three That John's the best at fencein'; well, that suits me to a T, Fer half the fences round the farm need buildin' over new; So jest the minute John arrives I'll give him lots to do.

In highly educatin' him I hain't spared no expense; Says I, "I'll get the dollars, John, if you'll jest get the sense;" An' one thing I'm convinced he's learned, an' got it very pat, Is how to spend the money — I can testify to that!

— NIXON WATERMAN, in *Christian Endeavor World*.

## A Glorious Lesson

TWENTY years ago a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the free dispensary, where the young doctor had an unsalaried position.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to this task; but hardly had the door closed on the last patient when the old man burst forth:

"I thought you told me you were not doing anything," he thundered. "Not doing anything! Why, if I had helped twenty-five people in a month as you have in one morning I would thank God that my life counted for something."

"There isn't any money in it, though," exclaimed the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "What is money in comparison with being of use to your fellow-men? Never mind about the money; you go right along at this work every day. I'll go back to the farm and gladly earn money enough to support you as long as I live."

"That speech," I said to a friend of mine — one who has spent many years as a conspicuously successful teacher — "went into the bones of the young doctor's life, and strengthened him for a life of unselfish usefulness."

"Ah," said the professor, "that one speech was worth years of text-book reading. And yet it was made without an instant's preparation."

"Far from it," I answered quickly. "It had taken sixty years of noble living, struggling against sin and self, pressing forward in the paths of righteousness, bearing the cross, following hard after the perfect man, to prepare that old Christian to make that speech. Then the moment came, and he was ready to teach the glorious lesson." — *Young Folks*.

## Why Loti Stopped Hunting

THE only trouble in the world — or rather the only source of trouble worth lamenting — is the inability of people to put themselves in others' places. A man or woman to be cruel must be destitute of imagination. How can a man shoot any living thing and think its thoughts as clearly and accurately as Pierre Loti did those of the baby monkey that he knocked over in a tropical swamp? "As he bent the branches and twigs aside to secure a passageway for himself, he seemed the embodiment of ease and grace; and his eyes, fixed on mine, seemed to say, 'Now, you won't harm me, will you? You are much too big and generous to seek to destroy a little one like me, who hasn't an evil thought in his head. See, I wasn't even impertinent, just a little curious. But that iron stick in your hand, I do not like it at all. It looks dangerous, and I prefer to get away from it. Once more, excuse my prying. See, I am off.' And farther down the road I saw two large apes, the parents of the little one, I suppose, for they were issuing shrill notes of warning. But what was their anguish; what was the tiny monkey's good-natured appeal to me? I, the lord of creation, wanted his skin — a fine skin."

Then, but — ah, too late! for this time, came into play the saving power of Loti's



wonderful gift for putting himself into another's place and suffering the other's anguish, dismay, despair. "When I raised it, life was not wholly extinct, but power of resistance was. I handled it as I would a dressing case or valise. Then I looked my newly acquired property in the face. The monkey's narrow, shrunk lips twitched convulsively, and his big, childish eyes bore a never-to-be-forgotten expression. Horror of death, anguish, ah! and reproach were plainly painted on his features! And I kept the monkey in my arms and caressed the dying head, oh! so lovingly; if it had been that of the most beautiful woman in the world I couldn't have fondled it with more tender sentiments. Leaning his forehead against my breast the little monkey died. In his last moments the expression of fear and reproach had given way to that of absolute helplessness. He was as helpless and trusting as a sick child. And I went back to camp at war with myself. I felt that to regain my self-respect I must despise and loathe myself for the brutal deed I had done, for the despicable animality slumbering in my soul."

This was the end of Loti's shooting (and he was a famous shot) for five years. Then he fell victim to the necessity of shooting something for a sick comrade to eat, on a corner of an island in the Mediterranean where he and a friend happened to be detained by stress of March weather breaking their communications. Eleven singing birds he had brought down without turning a hair, but with the twelfth, a poor little titmouse which his unerring bullet cut off in the midst of warbling, he entered into its spirit thus: "She was drunk with love and joy, the poor little one, for her mate was courting over her head, chirping sweet nothings at her, and she was answering him in her own inimitable fashion. I took aim, with the indifference that characterizes us as beasts, and fired. Of course, I hit her—how could I help it?—and stifled the notes in her throat. In less than a second her pretty body was but a tattered ball, a bloody nothing, fit for two bites between the merciless teeth of some human monster. It happened eighteen years ago, and I have never hunted since," adds Loti.

— THE LISTENER, in *Boston Transcript*.

## BOYS AND GIRLS

### TEDDY'S QUERY

One brother was tall and slim,  
The other chubby and short.  
Teddy sat looking at them one night,  
Apparently lost in thought.

"Mamma," he asked at length,  
"Which would you like the best,  
For me to grow north and south, like  
Tom,  
Or, like Willie, from east to west?"

— *Youth's Companion*.

### THE RUINED DRESS

ADELBERT F. CALDWELL.

"IF I don't get home in time to milk Jetty"—Jetty was the cow, and the pet of the Kimball family—"get Frank Mason to come over to do the chores," said Dr. Kimball, buttoning his gloves. "I've let John have a day off, so if I don't get back there'll be nobody but you girls here."

'Twas a beautiful afternoon, just the kind of weather for a picnic.

"Wish mother had let one of us wear grandma's white brocade—it just fits

me," and Helen made a little courtesy, daintily holding up the imagined gown. "But she says we're too young to wear a dress of that kind. There'll be other old-time dresses there, though," she added, wofully, "worn by girls no older than we. Lucy Holmes is going to have on a Marie Antoinette silk, and Julia Hobbs has a Martha Washington flowered satin that belonged to her great-great-aunt."

"I—Helen!" exclaimed Edith, suddenly. "Mother'd never know! We've got time enough to get ready in—to change what we've got on. It isn't but a little way to Dorothy's. She won't expect us before half-past two—that'll give us an hour and a half to get ready and get there in. You can wear grandma's brocade, and I'll put on mamma's china silk—by tucking up the skirt 'twill be a perfect fit. I'm as large now as mamma was when she was married."

"Suppose she'd find out?" hesitated Helen.

"But she won't," declared Edith. "Papa can't get back before seven; you know what he said about getting Frank Mason to do the chores. We'll have plenty of time to get all the things put away again before papa and mamma reach home."

Helen needed no more persuasion. In a moment both girls were hurrying up the stairs to don the delicate dresses so carefully laid away in the cedar chest.

Dorothy Donnell's party was to be an olden-time dress picnic, and all the girls in the neighborhood from twelve to sixteen were invited.

To the pleadings of Helen and Edith to be allowed to wear their mother's and grandmother's wedding-dresses, Mrs. Kimball had replied: "They're too grown-up for girlies of your age, and then the material is too delicate to be worn to a picnic, where you'll be expected to sit on the lawn and take part in out-of-door frolics. The little old-fashioned gingham of your Aunt Mary's will do splendidly—just the thing, in fact, for a party like Dorothy's."

Edith and Helen, however, had set their hearts on wearing the dainty garments, and their mother's "decision kiss" didn't banish their disappointment.

"There wouldn't be another girl there—not even Lucy Holmes—dressed half so fine as we, if mother'd let us have them, and we wouldn't hurt them a mite," said Edith, soberly, while the two girls were dressing on the day of the party.

"I feel sort of ought-not-to like," remarked Helen, as they neared Dorothy's home. "Suppose anything should happen?"

"But there won't," replied Edith. "If we don't sit down on the lawn, and don't spill any lemonade over us, 'twill be all right. It won't be half the fun, though, having to be so careful."

"How beautiful you look, Helen, and you, Edith," exclaimed Dorothy, enthusiastically, giving the girls a kiss in turn. "Lucy Holmes isn't half so fine with her Marie Antoinette, while you're too sweet for anything—both of you."

"I wish I had something else on—it's awfully uncomfortable having to be so prim," whispered Edith, as she and Helen were left alone for a moment, the other guests playing "round the green carpet."

"It isn't half the sport I thought 'twould be."

"I'd rather not have on such clothes, and have more of the fun," confided Helen.

In spite of the girls' primness, however, the afternoon passed all too quickly. 'Twas later than they imagined when Edith and Helen started for home.

"I hope mamma won't know," said Helen, breaking the silence while going up the last little hill.

"Wouldn't it be best to tell her?" suggested Edith, slowly. "They aren't hurt any, we've been so careful."

When they reached the house the door was closed.

"They haven't got home yet—we've got time to pack everything away," and Edith looked behind the blind for the key.

"Edith!" exclaimed Helen, as they entered the dining-room. "Look at the clock! Papa—he—he told us to get Frank!"

Without waiting to change their dresses the two girls hurried over to Mr. Mason's for Frank, but he had already eaten his supper and gone down to the village for the mail.

"Don't—don't you s'pose we could do it?—Jetty's kind," said Helen. "Papa won't be here in time, and Jetty's got to be milked!"

Hurrying to the pasture, they let down the bars and drove Jetty up the lane to the barn.

"You get the pail while I tie her," said Helen.

In a moment Edith was back with the shining pail.

"There—let me have it!" Helen was already seated on the milking-stool.

Drawing up around her the delicate folds of the rich brocade, she began timidly to milk.

"So-o! So-o!" she kept repeating.

The little milker had hardly covered the bottom of the pail with small, ill-directed streams, when Jetty, unaccustomed to the strange figure beside her, lifted her foot and planted it squarely in Helen's lap, tearing away with her hoof the middle breadth of the dainty wedding dress.

"What—what shall I do?" cried Helen in distress, tears of grief and consternation filling her eyes. "Look! It—it's just spoiled—ruined!"

Two sorrowful looking girls met Mrs. Kimball as she entered the house.

"I—I'll never do anything again I'm told not to, mamma—never!" sobbed Helen, burying her face in her mother's lap.

"Nor I, mamma," faltered Edith, penitently. "I'm just as much to blame as Helen—only the accident happened to her—and she offered to milk."

"If my little girls have truly learned the lesson of obedience, I can forgive them," and Mrs. Kimball tenderly kissed Helen's tear-stained face.

"We have, mamma," replied both girls at once, looking ruefully at the ruined dress on a chair before them.

"And—and if anything ever tells me to do what I know isn't right," added Helen, determinedly, "I'll put my foot down as Jetty did, and that'll mean no!"

Bloomington, Ill.



## THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

## Third Quarter Lesson V

SUNDAY, AUG. 3, 1902.

EXODUS 40:1-13.

## THE TABERNACLE

## I Preliminary

1. **GOLDEN TEXT:** *Enter into his gates with thanksgiving, and into his courts with praise.* — Psa. 100:4.

2. **DATE:** B. C. 1490, March or April; one year after leaving Egypt.

3. **PLACE:** The plain Er Rahab, at the foot of Sinai.

4. **CONNECTION:** Moses again ascends the Mount, is granted a vision of the glory of God, receives a new covenant, and, after forty days, returns to the people bearing the newly-graven "Ten Words," and with a face so radiant he is compelled to veil it. He calls for the free-will offerings of the people for the Tabernacle.

5. **HOME READINGS:** *Monday* — Exod. 40:1-16. *Tuesday* — Exod. 40:17-27. *Wednesday* — Exod. 40:28-38. *Thursday* — Exod. 35:4-19. *Friday* — Exod. 35:20-29. *Saturday* — Exod. 39:30-43. *Sunday* — Heb. 9:1-14.

## II Introductory

The preparations are all completed. For about six months the camp at the foot of Sinai has presented a busy spectacle. All "the wise-hearted" have been at work day after day — the women spinning and weaving and embroidering the curtains and hangings; the men, under the direction of Buzaleel, providing the acacia boards, overlaying with gold and silver and brass, and constructing in accordance with minute specifications the varied and numerous parts of the Tabernacle and its furniture. The first day of the second year has dawned, and the structure is now to be reared, its furniture placed in position and hallowed, its priesthood set apart and invested with the appointed livery. Not only has everything been done thus far in accordance with the pattern shown to Moses in the mount, but a divine order is to be observed in the formal setting-up and inauguration of the sanctuary. The Tabernacle was to be first erected, the ark conveyed to its place in the western end, and the dividing curtain, or veil, hung in its appointed position. Then the golden table was to be brought in and placed on the north side of the outer chamber, and the plates, and bread, and utensils "set in order" upon it. After this the massive seven-branch candlestick was to be set on the south side, and its lamps lighted. And the furniture of the Holy Place was to be completed by bringing in the golden altar of incense and placing it in the centre; and covering all from outside gaze by "the hanging of the door to the Tabernacle." Then, outside, the great brazen altar of burnt-offering was to be set up, and the laver near at hand; and the court of the Tabernacle was to be walled in by the curtains. The house of God, thus completed, was next to be sanctified and set apart by the use of "the anointing oil," applied to the Tabernacle itself and the sacred vessels and furniture. The shrine having been prepared and hallowed, a priesthood was next in order, and Moses was directed to bring Aaron and his sons to the entrance of the sanctuary,

and, after the ceremonial washing at the laver, to invest Aaron with the holy garments and anoint him for his high office; and, after him, his sons in the appropriate livery. And we learn that Moses was obedient, and, "according to all the Lord commanded," so did he.

## III Expository

1, 2. **The Lord said.** — No step was taken without Divine direction. On the first day of the first month. — In Egypt God had selected the month Abib, or Nisan, for "the beginning of months," the first in the sacred year; on the fourteenth of that month the Passover was celebrated; and it is on the first day of this same month — that is, one year, lacking fourteen days, since they left Egypt — that He would have the sacred tent set up. If we allow three months for the Israelites to reach Sinai, and three months more for the giving of the Law, the apostasy and the reconciliation (Moses spent eighty days of this period on the mount), less than six months would be left for the people to complete the various parts of the Tabernacle and its furniture. Set up (R. V., "rear up") the tabernacle — a movable temple adapted to the needs of a nomadic people. Its dimensions, reckoning the cubit at eighteen inches, were about forty-five feet in length, fifteen feet broad, and the same number high. "It faced, and was open to, the east, with the exception of five pillars, across which curtains were stretched. The western end and the two sides were of acacia boards plated with gold, and fixed in wooden sockets covered with silver. The roof, which was probably "pitch," or angular, consisted of a succession of coverings, the first or lowest of white linen embroidered in colors, to represent cherubim. This formed what corresponds to the ceiling. Above these were coverings of goats'-hair cloth, rams' skins dyed red, and the skin of the dugong, called by the Hebrews *tahash*, a kind of seal, still used in the Sinai peninsula. Internally the space was divided by a curtain into two chambers — the innermost a perfect cube and unlighted. The Tabernacle was enclosed by curtains, in an area 75 feet broad by 150 long.

3. **Put therein the ark of the testimony** — in the Holy of Holies, or inner chamber. The ark was called "the ark of the testimony" because the tables of stone — the Ten Commandments — frequently called "the tables of the testimony," were deposited therein. "The ark was an oblong chest of acacia wood, plated inside and out with gold, with a gold mitre or crown around the top edges. On the top was a plate of beaten gold — the mercy seat. At the two ends of the mercy seat were golden cherubim, whose outstretched wings, meeting, overshadowed it. In the sides of the ark two golden rings were fixed, through which passed two staves of acacia wood for carrying it, overlaid with gold. These staves were not to be removed. Over the mercy seat, the Shekinah, or cloud of the Presence, dwelt. Nor was it without the profoundest allusion to the coming dispensation of the Gospel, that God's throne of mercy covered and hid the tables of the law" (Smith).

4. **Bring in the table** — "the table of shew-bread," or, better, "bread of the Presence." Its location was on the north side of the Holy Place. It was made of acacia wood plated with pure gold, with a cornice a hand-breadth deep around the top. It was also furnished with golden staples and staves for transportation. Its dimensions (reckoning the cubit at eighteen inches) were three feet long, eighteen inches broad, and two feet three inches high. It

was furnished with bread-plates, bowls for holding frankincense, "flagons" for wine used in drink-offerings, small shovels on which to carry the incense, etc. The shew-bread consisted of twelve cakes, which were set in two rows of six each, and renewed every Sabbath, the old being taken away and eaten by the priests. Its use suggested many lessons — the "living bread," the daily bread, the hospitality with which God entertains His worshipers as members of His family at the paternal board, the twelve tribes, etc. Bring in the candlestick — or seven-branched candelabra, a central shaft, and three curved, parallel branches on each side. It was made of pure gold, weighed a talent (125 pounds), and was provided with snuffers and snuff dishes. Its shape is supposed to have been similar to that of the one in Herod's Temple, a picture of which, with other sacred furniture, appears on the Arch of Titus. Its location was in the south of the Holy Place, and its perpetual lamps were fed with pure olive oil. Its typical meaning evidently is the sevenfold or plenary perfections of the great spiritual Light-giver — the Holy Spirit — who perpetually illuminates the church.

5. **The altar of gold for the incense** — made of acacia wood, furnished with staples and staves for carrying, and all overlaid with gold. It was eighteen inches square and three feet high. Around the top was a golden molding, and four "horns," or projections, rose at the corners. Its place was in the west, near the veil which hung before the Holy of Holies. On it incense was burned every morning and evening, and its "horns" were once a year touched with the blood of the sin-offering on Atonement day. Its fire was never allowed to go out. The symbolism, of course, is prayer — morning, evening and unceasing — and also the prayers of our Great Advocate who "ever liveth to make intercession" for us. The hanging (R. V., "the screen") of the door — the curtain of the Holy Place, suspended before five golden covered pillars at the east end of the sanctuary.

6. **Altar of the burnt-offering** — the great brazen, or copper, altar outside the Tabernacle proper, in the court before the "door," or curtain. It was four and a half feet high and seven and a half feet square (taking the cubit at eighteen inches); had "horns" at the corners, and was furnished with rings and staves, covered with brass, for transportation. Its interior was hollow, the bottom furnished with a grate to let the ashes sift through. It was provided with flesh hooks, fire-pans, etc. Its daily and special sacrifices, while teaching the great lesson that "without the shedding of blood there can be no remission of sin," foreshadowed the one divinely appointed oblation — "the Lamb of God which taketh away the sins of the world."

7. **Set the laver** — made of brass (or copper) out of the brazen mirrors contributed by the women; probably circular in

## Eczema

How it reddens the skin, itches, oozes, dries and scales!

Some people call it tetter, milk crust or salt rheum.

The suffering from it is sometimes intense; local applications are resorted to — they mitigate, but cannot cure.

It proceeds from humors inherited or acquired and persists until these have been removed.

## Hood's Sarsaparilla

positively removes them, has radically and permanently cured the worst cases, and is without an equal for all cutaneous eruptions.

HOOD'S PILLS are the best cathartic. Price 25 cents.



form, and located near the altar of burnt-offering, either at one side, or between it and the Tabernacle. It was used by the priests for ceremonial washings, and typified spiritual cleansing and purity.

8. **Set up the court round about** — the sacred enclosure, walled in by curtains supported on pillars which were held in position by connecting bars. The curtains were hung on silver bars on three of the sides, but on the east or entrance the bars and hooks were plated with gold.

9-11. **The anointing oil** — composed of five ingredients, according to Exod. 30:22 — myrrh, cinnamon, sweet calamus, cassia and olive oil, compounded according to the apothecary's art. Nobody was allowed to make any like it for ordinary uses. With this all the sacred furniture and utensils, the Tabernacle and "all therein," were to be "anointed," and thereby hallowed, or set apart as holy. "The great agent of sanctification is the Holy Spirit. His purifying work is here typified by the anointing with oil" (Murphy). An altar most holy — that is, "very," or "exceedingly holy." No superior sanctity over the other furniture appears to be intended, since, in chapter 30:29, the Tabernacle itself, with all that belonged to it, is called "most holy."

12, 13. **Bring Aaron and his sons** — to be consecrated to the priestly office. **Unto the door of the tabernacle** — where the laver is supposed to have stood. **Wash them with water** — a washing of the whole body (Lev. 16:4), typical of the inner purity required of those who are separated to God's special service. **The holy garments**. — In the high priest's case these specifically were the ephod with its curious girdle, the breastplate, the long robe with its fringe of bells and pomegranates, and the mitre with its inscription; beside these he wore the usual priestly garments — the linen breeches, tunic and girdle. **Anoint him**. — The process of anointing in Aaron's case appears to have been more elaborate and significant than in the case of his sons. **May minister unto me** — offer the morning and evening sacrifices, with the accompanying meat offering and drink offering, keep the sacred fires and lamps burning, and instruct the people.

#### IV Illustrative

1. Consider for a moment the space that is given to the Tabernacle in Exodus. One-third part of the entire book is taken up with it; and it occupies more than two-thirds of the portion devoted to Mount Sinai. And not only so, but all of Leviticus is occupied with it, and a considerable portion of Numbers. Consider, also, how much importance is attached even to its details. First, in the revelation from the mount, how minute are the instructions given, coupled with the special warning, "See that thou make all things according to the pattern" (Exod. 25:9, 40, quoted in Hebrew 8:5). Next, full details are given again in the account of the making of the tabernacle and all its furniture (chaps. 35-39). Then the most important details are repeated a third time, in the directions for setting up the tabernacle (40:1-16), and still a fourth time in the account of its actual erection and dedication (verses 17-33). Surely all this goes to show that it is certainly unscriptural to attach little importance to the tabernacle and its significance (Gibson).

2. See how, when Jesus walked on earth, the men and women who were with Him there were always climbing up into the mountain of His life, and seeing there what God's idea of their lives was. . . . Into that mountain of the Lord went up John Boan-

erges, to see God's idea of him as the man of love; and fickle-hearted Peter, to see God's idea of him as the steadfast rock; and trembling Mary Magdalene, to know herself beloved and forgiven. Nay, up that mountain went even Judas Iscariot, far enough to catch sight of God's Judas, of the man resisting temptation and loyally faithful to his Lord. Up that mountain went Pontius Pilate, and for a moment we can see flash before his eyes the idea of himself, the true Roman, the true man, God's Pilate, brave and honest, unscared by shouting Jews or frowning Caesar, standing by his convictions, and protecting his helpless prisoner against his brutal enemies. Every man who came to Jesus saw in Him the image of his own true self, the thing that he might be and ought to be. Hundreds of them were not ready for the sight, and turned and went their way, to be not what they might be, nor what they ought to be, but what they basely chose to be. But none the less the pattern had been shown to them in the mount (Phillips Brooks).

#### Deaconess Doings

— Wesley Hospital, Chicago, has a record of five thousand dollars' worth of free work within seven months and a half.

— A gift of \$100 from Rev. W. W. Van Orsdale was recently received by the Deaconess Hospital at Great Falls, Mont.

— "A place fit for angels to live in!" exclaimed a gentleman after looking over the Agard Rest Home at Lake Bluff, Ill.

— Nine deaconesses were consecrated at the recent convocation of the Wesley deaconesses in Leeds.

— Spokane deaconesses expect to have work begun on their new hospital building in the very near future.

— A poor woman who had been taken by the New York deaconesses for a week's outing at Huyler Rest Cottage, Long Branch, N. J., said, in describing it: "One week of heaven! Oh, it is so beautiful there!"

— The new superintendent of the Deaconess Home in Providence, R. I., is Miss Nellie Wood, a graduate of the Chicago Training School.

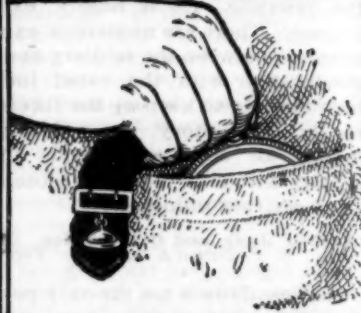
— Thirty-nine thousand calls were made last year by the deaconesses of New York city.

— Seattle Deaconess Hospital pleads for more room. Patients are constantly being turned away, and the building is crowded.

— More than a thousand dollars' worth of free work was done by the Deaconess Hospital at Colorado Springs the past eighteen months, in the face of stringent financial problems.

— A private letter says of Miss Elizabeth Moler, the new financial agent of the Deaconess Hospital in Great Falls, Mont.: "Her pleasing appearance, dignity and adaptability,

## A Watch Case Wears



at point of contact with the hand or pocket. A solid gold case wears thin and weak and a cheap filled case wears shabby. A Jas. Boss Stiffened Gold Case is guaranteed to wear for 25 years. It is made of two layers of solid gold with a layer of stiffening metal between, all welded together in one solid sheet. The outside gold will last a quarter of a century and the stiffening metal will keep the case strong as long as you wear it. This is why thousands wear the

**JAS. BOSS Stiffened GOLD Watch Case**

on costly works in preference to a solid gold case. Ask your jeweler to show you a Jas. Boss Case and look for the Keystone trade-mark stamped inside. Send for Booklet.

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and, above all, her enthusiasm, will surely make her successful with all."

— The deaconess movement has a most devoted friend in Miss Maria L. Daly, of Chicago, who in many quiet ways is helping generously.

— A Deaconess Home has been organized in Bangor, Maine, under the charge of a member of the Boston Home. The care of friendless or fallen young women is the primary work of this new deaconess institution.

— Bishop and Mrs. Thoburn, who spent two delightful summers at the Agard Rest Home, at Lake Bluff, Ill., never miss a chance to praise this institution. Under the wise management of Mrs. Ina Jackson Horsfall it is continuing to meet with great success.

— Sixty-two boys were enrolled in the Chad-dock Boys' School at Quincy, Ill., last year.

— With 79 delinquent children to look after, Mrs. Grove, of the Chicago Deaconess Home, has her hands full. Mrs. Grove is a probation officer of the Juvenile Court of that city.

— The faculty of the New York Training School will be reinforced the coming year by Miss Elizabeth Wright, recently a member of the faculty of the Chicago Training School.

— After giving two years to deaconess work in teaching music in the Chicago Training School, Miss Elizabeth A. Bentley will enter the school as an elective student next year.

— There are nearly twelve thousand deaconesses at work in the Lutheran Church.

#### New England Lakes and Surrounding Shores

Cool and balmy breezes combined with the pure atmosphere of the country in the depths of a New England forest, with no disturbance save the soft ripple of the flowing brook or the low rumble of the lolling waves — such are the attributes of the region around New England's lakes. Especially is this so of Lakes Sunapee and Winnepesaukee, whose delightful situation with neighboring green valleys, broad forest borderlands, and lofty protecting mountain peaks, makes them two of the most popular lake resorts in New England. But they are not alone in their beauty, for the near-by State of Vermont boasts of the historic Champlain and the beautiful Memphremagog, and the lake-dotted surface of the State of Maine is rivaled for beauty only by her own magnificent seacoast. The lake sections are the portions of New England where the seeker after quiet and the ardent sportsman find a real pleasure in spending their summer months in fishing, boating, and bathing in the cool waters of the lakes.

The Boston & Maine General Passenger Department, Boston, publishes a descriptive book called "Lakes and Streams," giving a good idea of the beauties of New England lakes and rivers, and a magnificent portfolio of photographic views, "New England Lakes," also descriptive books of "Lake Sunapee" and "Lake Memphremagog." The descriptive books will be mailed to any address upon receipt of two cents in stamps for each book, and the portfolio upon receipt of six cents in stamps.



## OUR BOOK TABLE

**Faith and Life Sermons.** By George Tybout Purves, D. D., LL. D., Late Pastor of the Fifth Avenue Presbyterian Church, New York, and some time Professor in Princeton Theological Seminary. Introductory Note by Benj. B. Warfield, Professor in Princeton Theological Seminary. Presbyterian Board of Publication and Sabbath-school Work: Philadelphia. Price, \$1.25.

Those charged with the delicate responsibility of preparing these sermons for publication have taken them practically at random from the hundreds of manuscripts left by Dr. Purves. They are thought to represent fairly his ordinary preaching, or, as it may be otherwise expressed, his ordinary preparation for preaching. He wrote out his sermons and then spoke without notes. The remaining manuscripts are rough in the extreme, crowded with abbreviations, and bear obvious marks of having been written merely to fix the preacher's thoughts. The sermons drawn from them cannot pretend to be such sermons as Dr. Purves preached. Much less can they be supposed to be such sermons as he would have been content permanently to fix in print. They represent rather his sermons as they first presented themselves to his mind—the first impression which he afterwards adjusted, filled out and enriched for their oral delivery. Nevertheless they are worthy of preservation, even if they are not just as complete as Dr. Purves would have made them for publication. Among the themes treated are: "The Disappointment of the World with Christ," "The Keeper of Israel," "The Father and the Prodigal," "Working Out Salvation," "A Noble Life," "God's Education of His Children," "The Judgment."

**The New Century Bible.** Hebrews, I and II Corinthians, I and II Thessalonians, and Galatians. Henry Frowde: New York. Price, 50 cents.

These parts are up to the standard set by the first volumes of the New Century Bible previously noted in these columns. The general editor is Prof. W. F. Adeney. The Corinthian books are edited by J. Massie, M. A., D. D., Yates professor of New Testament exegesis in Mansfield College, Oxford; Thessalonians and Galatians by the general editor; and Hebrews by A. S. Peake, M. A., professor in the Primitive Methodist College, Manchester, and lecturer in Lancashire Independent College, some time fellow of Merton College, and lecturer in Mansfield College, Oxford.

**Unto the End.** By "Pansy." Lothrop Publishing Co.: Boston.

Eunice Hollister, a minister's daughter and a leading worker in her father's church, marries Burton Landis, a young business man and a nominal member of the church. After their marriage she discovers that he is not sincere in his religious professions. He neglects church services, flirts with other women, and spends his money recklessly. When she awakens to his true character her love for him dies, and her first thought is to leave him, but after reflection she decides to remain true "unto the end." She suffers in silence while she lives and labors to influence her husband to lead a better life. So far as their friends know, they are a reasonably happy married couple. The husband is a hypocrite of the genteel kind who is not readily detected, but the wife understands him thoroughly, yet as a matter of duty and honor does her utmost to protect him from himself, without openly and violently denouncing him. The story is of the usual high literary and moral grade of all Mrs. Alden's productions, and we can freely commend it to our readers.

**The Giants' Gate.** By Max Pemberton. Frederick A. Stokes Co.: New York. Price, \$1.50.

A French general attempts to reform political conditions in France, and is eventu-

ally accused of attempting to overthrow the republic. He is finally exiled from France. There are numerous exciting encounters between the soldiery and the people, together with the usual incidents of love-making to keep up the interest of the reader. The story is evidently written merely for commercial ends and is decidedly without a moral purpose, although not positively immoral.

**Careless Jane and Other Tales.** By Katherine Pyle. E. P. Dutton & Co.: New York. Price, 75 cents.

Careless Jane is not the only person mentioned in this very modern little book. "Boisterous Ann," "Georgie Lie a-Bed," and "Untidy Amanda" are described also. They are just like hundreds of other boys and girls who live in America today. Then there is the Robber Rat, Grandfather Stork, Old Mother Web-toes, the Rabbit Witch, and Peter and the Ogress, all of them very strange and interesting. The book is profusely illustrated with appropriate pictures.

**The Dictum of Reason on Man's Immortality; or, Divine Voices Outside of the Bible.** By Rev. David Gregg, D. D. E. B. Treat & Co.: New York. Price, 50 cents.

As is set forth in the syllabus, the object of the author is to show the right of reason to be heard on man's immortality, and on all subjects pertaining to our religion; and the influence which reason, unaided by revelation, has had in making grand men and in controlling nations and civilizations by teaching the fact of man's immortality. Dr. Gregg has written an interesting little book. It deals with a subject of present and growing interest and we can commend it to our readers.

**The Treasury Magazine.** Volume XIX, bound. E. B. Treat & Co.: New York. Price, \$3.

With the May issue the *Treasury Magazine* commenced its twentieth volume of religious and current thought. The yearly volumes are uniformly bound and indexed by topics, authors, and texts. Volume XIX is just out, and may be obtained of the publishers. More and more it is evident that the *Treasury* is a magazine for preachers and teachers. It is an illustrated monthly, and has features of popularity in which it stands alone among homiletical periodicals. Its readers are mainly ministers of the Gospel, and for their help its best efforts are put forth; and its strong hold is in showing by actual example what our most practical living preachers are saying and doing. Among its contributors are many of the best known religious writers of the day.

**The New and Living Way.** An Orderly Arrangement and Exposition of the Doctrines of Christian Experience according to the Scriptures. By Milton S. Terry, D. D., LL. D., Professor of Christian Doctrine in Garrett Biblical Institute. Eaton & Mains: New York.

In this compact little book Dr. Terry gives a brief but comprehensive statement of the main facts of Christian experience formulated in true logical order, and expounded after the method of a strictly Biblical theology. Such a book is greatly needed, because the tendency of writers of religious publications is to over-emphasize some particular doctrine. He shows the relationship and relative importance of such doctrines as those of sin, justification, personal assurance, sanctification, and the sacraments. Proof texts are given, and the reader is advised to read the book with the Revised Version in hand, and to note the position and relations of the chief references employed. The author avoids the use of words and phrases which savor of controversy, and relies largely upon the language of the Bible. Dr. Terry has wrought well and wisely. His book will serve a number of useful purposes. Pastors should place it in the hands of probationers. It contains an abundance of mate-

rial for Epworth League meetings. Class-leaders will find it serviceable as a manual, and it may, to a considerable extent, be used as a catechism.

**The Cross of Christ in Holo-Land.** By John Marvin Dean, Fleming H. Revell Co.: Chicago, New York and Toronto. Price, \$1.

The writer went to the Philippines as a Young Men's Christian Association worker, and is, therefore, able to give many illuminating details about Christian work among both the soldiers and the natives. He necessarily tells much about the religious and social conditions of the people, which is of great service in enabling the reader to form a just estimate of Filipino character. One important point that he makes is that in all the history of modern missions we have never before seen Protestantism and Catholicism confronting one another on even terms in any field of world importance. The book is a valuable contribution to recent literature both on the Philippines and missions.

**The Fulfillment; or, A Church at Work.** By Rev. John Gaylord Davenport, D. D. E. P. Dutton & Co.: New York. Price, 40 cents.

In this sketch a congregation of selfish and indifferent believers is transformed into a company of joyous and active Christian workers by undertaking to perform every day at least one definite act of service for some one else. It contains a number of excellent suggestions to both pastors and people.

**The Hinderers.** A Story of the Present Time. By Edna Lyall. Longmans, Green & Co.: London and Bombay. Price, \$1.

We have here an English story in which one or two individuals attempt to live unselfishly and nobly in the midst of worldly and fashionable surroundings. Dr. Beresford, a clergyman, preaches a stirring ser-

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mon from the words, "Ye hindered," which makes a deep impression upon Henry Brooklyn and Irene de St. Croix, and leads them to accept a higher ideal of life. The story is brightly written and contains an abundance of small incidents and passing conversation which hold the attention and heighten the effect of the lesson the author evidently desires to impress upon the reader.

**English Composition.** The Self-Educator Series, by G. H. Thornton, M. A. Thomas Y. Crowell & Co.: New York. Price, 75 cents.

Young men and young women whose school privileges have been limited, and who are desirous of making up for their early disadvantages, will find considerable in this book that will help them in the task of self-education. The exercises are simple and the directions easy to follow.

## Magazines

— S. J. Herben, Lit. D., assistant editor of the *Christian Advocate*, is the author of a fine sketch of the life, character and public service of the late Dr. Arthur Edwards, editor of the *Northwestern Christian Advocate*, in the *Methodist Review* for July-August. It is a carefully drawn and comprehensive characterization of a great editor, and measures up in all respects to the high standard of the subject treated. Curiously enough, D. D. Thompson, the present editor of the *Northwestern*, appears in this number with a paper on "The Next Step in the Temperance Movement." Then, as if to utilize all the available editorial ability, Dr. Kelley reached out into Ohio and levied tribute upon Dr. Jesse Bowman Young, former editor of the *Central Christian Advocate*, who writes on "John Wesley's Invalid Year." Other meritorious contributions are: "The Need of a Missionary Training Institute," Rev. W. N. Brewster, of Hinghua, China, and "What, Then, is Christianity?" by G. G. Shaw, Ph. D., New York University. (Eaton & Mains: New York.)

— Those who are interested in the discussion of higher criticism will enjoy the editorial, "The Parting of the Ways," in the *Biblical World* for July. In the concluding paragraph the writer says: "If Christian teachers insist that one must accept the unhistorical treatment of the Bible, the masses will grow atheistic, and the educated classes will grow agnostic. If a truly religious and historical treatment be accorded the Bible, Christianity will grow less insistent upon logic and more devoted to humanity—that is, more Christlike. There is need of a modern Paul." The special papers include a memorial to the late Bishop Brooke Foss Westcott, of Durham, by Rev. F. H. Chase, D. D., of Cambridge University, England; "The Civilization of Canaan in the Fifteenth Century B. C.," by Prof. L. B. Paton, Ph. D.; "The Social Teaching of Paul" (VI), "The Christian Fraternity," Prof. Shailer Mathews; and an appreciative sketch of the late John Henry Barrows, president of Oberlin College, and a member of the Council of Seventy. (University of Chicago Press.)

— "The Education of Officers," by Lieut. Col. F. N. Maude, is one of the strikingly interesting papers in the *Contemporary Review* for July. He exhibits a refreshing knowledge of military tactics and the possibilities of various combinations of troops. "England and Protection" is the subject treated by Yves Guyot, and Ernst Teja Meyer writes on "A German View of the British Navy." The papers also include: "The American Shipping Trust," by O. Elzbacher; "What about Natural Selection?" James B. Johnston; "An Appeal from Canada," W. Frank Hathaway; "Immortality," Emma Marie Callard; "The Mind of America," G. H. Powell. (Leonard Scott Publication Co.: New York.)

— H. Francis Perry has an informational and discriminating paper, in the July *Bibliotheca Sacra*, on "Christian Charity of the Twentieth Century Church." He bases his generalizations upon a systematic investigation of poor relief work as carried on by church institutions of the South Side, Chicago. Rev. George R. Lunn appears with the second paper in the series entitled, "A Study of Mormonism." He

confines himself in this number to the "social and political character" of that church. His aim is to give a treatment of the subject that is free from Mormon extravagance and Gentile prejudice. G. Frederick Wright discusses "Geological Confirmations of the Noachian Deluge;" and Frederick W. Sardeson writes on "Reaction between Natural Science and Religion." (Bibliotheca Sacra Co.: Oberlin, O.)

— Major-General Frank S. Russell, C. M. G., writing in the *Nineteenth Century* for July on "Our Uneducated Officers—a Trenchant Report," says: "The great war just brought to a close, among the many far-reaching results which it has achieved, will be noted, we believe, in history as having been the cause of an entire revolution in the education and training of the officers of the British Army." He shows that the weak spot in the army is the genteel ignorance of many of the officers. Other topics treated are: "British and American Shipping," Benjamin Taylor; "The Kaiser's Fleet," Archibald S. Hurd; and "Asia and Australasia," Hon. John Douglas, C. M. G. (Leonard Scott Publication Co.: New York.)

— *Frank Leslie's Popular Monthly* for July devotes considerable space to King Edward and the royal family. "Crowning a British King" is described by the Duke of Argyll, and "The Coronation Ceremony" by Curtis Brown, with an abundance of illustrations. The special feature of this number is a complete personal narrative, by Chief Officer Ellery S. Scott, of the destruction of the "Roraima" by a volcanic rain of fire at St. Pierre, May 8. There is also a "Martinique Supplement," in which Prof. C. E. Borchgrevink, who went as special correspondent for *Leslie's Monthly*, gives an accurate and vivid account of the tragedy of Mt. Pelee and its effects. Bret Harte's last poem, "The Sword of Don Jose," is printed in special type, a fine full-page portrait of this well-known author accompanying it. The fiction of the number is entertaining. (Frank Leslie Publishing House: 141-147 Fifth Ave., New York.)

— "Washington in Fiction" is one of the most interesting features of the July *Bookman*, one of its illustrations being used as a frontispiece—"The lordly front of the Capitol." "The Confessions of a Husband," by Josephine Dodge Daskam, must be read to be appreciated. Victor Hugo Paltsits has an appreciative paper upon "Paul Leicester Ford as Bibliographer and Historian." "Nine Books of Some Importance" include Sir Walter Besant's Autobiography, Sir Wemyss Reid's "William Black, Novelist," Thomas Dixon's "The Leopard's Spots," Edward W. Townsend's "Chimmie Fadden and Mr. Paul," Miss Van Vorst's "Philip Longstreth," Miss Manning's "Lord Allingham, Bankrupt," Miss Hoyt's "Misdemeanors of Nancy," Arthur Henry's "An Island Cabin," and W. W. Jacobs' "At Sunwich Port." Chapters 8-10 of "Fuel of Fire" will be eagerly followed. (Dodd, Mead & Co.: Fifth Ave., New York.)

— Jack London is the author of "The Cruise of the Dazzler," the long-story-complete-in-one-number, which appears in the July *St. Nicholas*. It tells of the exciting adventures of a runaway boy in a cruise on the Pacific coast. Arthur Johnson Evans raises the question, "Is King Edward Really 'Edward VII.?' " "How Moses was Emancipated" is a true story of the civil war by Susan Huntington Hooker. Stories and verses and pictures abound, and the regular departments are brimful of the most interesting information and entertaining miscellany. (Century Company: New York.)

— In *Country Life in America* for July, John Wright Buckingham graphically describes some beautiful doorways in old Salem, of which exquisite illustrations are given. "A Plea for the Pony" is made by John Burns. A most interesting description of "The Beagle," accompanied by photographs by the author, is given by James Watson. "The Japanese Garden in America," Wyndhurst: A Summer Home at Lenox, "The Ruby-Throat and its Flower Favorites," are other articles of interest, profusely illustrated. Mrs. Merrill E. Gates has a poem entitled "The Hermit Thrush." (Doubleday, Page & Co.: New York.)

— The July *Critic* prints the prize ode on the "Coronation of King Edward VII.," with a portrait of the author, Rev. L. MacLean Watt. Out of the 1,023 odes submitted to the committee Mr. Watt's was awarded the first prize. He is

of Skye origin, and was born in 1867, educated at Edinburgh University, and licensed as a preacher in the Church of Scotland in 1896. Other articles of note this month include "Lenox in Literature," "Literary Landmarks of New York," and "Dumas the Elder." (Critic Company: New Rochelle, N. Y.)

— A fine picture of Mr. F. Hopkinson Smith forms the frontispiece of the July *Book Buyer*. It is reproduced from the portrait recently painted by Oliver Hazard Perry—the only portrait in oil of Mr. Smith in existence. A most interesting "Talk with Maeterlinck" is recounted by Roland Phillips. A sketch of F. C. Yohn, the illustrator, is given by Ernest Knauff. The full-page portrait of Benjamin Constant is accompanied by a short sketch by Julia Haven. (Charles Scribner's Sons: New York.)

— A new and attractive cover graces the July *Photo Era*—a prelude to the inviting contents of the number. "The Willows," by Arthur Wilde, is an appropriate midsummer frontispiece; and one of the finest illustrations is "Pines," by Arthur C. Smith. The topics treated embrace: "Truth in Photography," "Exposure with Yellow Screens," "The Simple Objective," "Possibilities of Color Photography," "With the Camera in Northern Virginia," "Contrasty Negatives," etc. (Photo Era Publishing Company: 170 Summer St., Boston.)

## Colored Map—Bird's-Eye View from Summit of Mt. Washington

At this season of the year when hundreds of persons are enjoying or contemplating the pleasure of a few weeks in the White Mountains, it will be interesting to learn something of the situation and topography of this section. The "Bird's-Eye View from the Summit of Mt. Washington" is something new which shows in several different colors the different mountain peaks and ravines as viewed from the top of Mt. Washington. It also contains a list of numbers which furnish a key for the names of the different sections.

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Founded, 1823

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## THE GIFT OF THE POET

Say, what is the gift of the Poet,  
And what is the guerdon he brings?  
And, say, will his music avail him,  
If alone and unheeded he sings?  
What glimpses of vanishing beauty  
Are his, as the seasons go by?  
What hint of unrealized sweetness,  
What song, what melodious sigh?

Say, what is the gift of the Poet?  
The light of the beautiful years;  
The tumult of weariless passion,  
That vibrates from laughter to tears;  
The scorning when genius is given;  
The glow when that gift is withdrawn,  
Which throws o'er the brow of the future  
A hue like the glory of dawn.

Say, what is the gift of the Poet?  
A gift of the cloud and the air;  
The soul's gifts of sadness and gladness—  
The gift to exult—to despair;  
The gift of the pipe and the viol;  
The nightingale's heart, the lark's wings,  
And are these the gifts of the Poet?  
And are these the guerdon he brings?

Say, what is the gift of the Poet?  
The gift to discern, to admire;  
The insight, the rapture prophetic;  
The gift to delight and inspire;  
The beauty of Love that comes flowing  
From secret, invisible springs;  
Ay, these are the gifts of the Poet;  
And good is the guerdon he brings.

— PASTOR FELIX, in *Methodist Magazine and Review* (Canadian).

## NOT AN "UNWELCOME TRUTH"

WE are happy to give place to the following letter from the pen of Rev. John C. Jackson, Jr., D. D., pastor of the Eastwood Congregational Church, Columbus, O. Dr. Jackson writes the editor: "It will increase my indebtedness to you for the great good I receive from your broad and progressive paper, and I humbly believe will contribute to the triumphs of Christ's kingdom, if you will publish my communication." He says:

"As an appreciative reader of ZION'S HERALD, and a student of the writings of Bishop Merrill and Joseph Agar Beet, will you kindly allow some reflections awakened by the Bishop's late article 'About Future Punishment,' and your editorial note thereon? To me Bishop Merrill's deliverance, in its entirety, is far from 'unwelcome truth.' It very clearly tolerates Dr. Beet's views on the future condition of the wicked, and if the Wesleyan Conference deals with its erudite author and exegete as reasonably as Bishop Merrill does, there can be no doubt of his acquittal of heresy. The fact of eternal punishment both of these distinguished men accept. Dr. Beet does not believe that that punishment necessarily involves endless consciousness; he is not a restorationist nor an annihilationist, but says the Scriptures, while teaching that the punishment is endless, do not teach that the suffering is endless. Bishop Merrill neither affirms nor denies this position. He finds room for it among allowable theories. He says, as to the nature of eternal punishment, 'the Scriptures are less definite, if not entirely silent, on that point, while there is still larger room for conjecture and for diversity of opinion in relation to its ultimate effect upon those who suffer it.' Again he says: 'Nor would we condemn any one as fatally heretical who accepts the Scripture testimony to the continued existence of the soul

after the dissolution of the body, and to the reunion of the soul and body in the resurrection, and then refuses to go beyond the Scriptures to form an opinion as to the effect of the "second death," or as to the degree of immortality the finally lost retain in the eternal state to which the last judgment consigns them.'

"This forces the traditional view on to no one. It allows a freedom of opinion which is delightful. It even tolerates the view of believers in 'conditional immortality,' that after the wicked have met the indefinite penalty suffering due their sins, they go into gradual extinction through the law of sin's natural deterioration. In the Bishop's opinion that might be the meaning of eternal punishment; and, we may remark, he has the concurrence of the great commentator, Dr. Whedon, in that relieving view. The Bishop unequivocally holds that 'the sentence is irrevocable, the punishment everlasting, and the death eternal, whether the condemned shrivel into nothingness in the descending scale of degeneracy, or whether they endure forever the consciousness of ruined existence.' No 'conditionalist' can ask for a fairer concession than that. The Bishop even goes so far as to quote, with seeming approval, the position of Dr. Miner Raymond, that when existence to the wicked after death and the judgment 'became worse than non-existence, God's goodness would require the latter, unless some incomprehensible purpose of government could be better served by the former.'

"Nobody need shrink from depicting the unspeakable consequences of sin, which constitute its future punishment, when he is as free from dogmatism as to its endlessness as Bishop Merrill is in these utterances. And is it not just that fear of being understood to teach unequivocally that the future sufferings of the wicked are absolutely endless, which has caused the prevalent unfortunate silence of the pulpit in warning sinners of the punishment awaiting them in the future? We are suffering a reaction on this doctrine because of the extreme positions once so commonly held, among which was the teaching that the soul is inevitably immortal, and that God could not destroy it if He would. Bishop Merrill has no sympathy with such rash and unscriptural positions. He says: 'God can destroy the wicked. Their inherent immortality is no barrier to the execution of His will if that will determines the ultimate extinction of their being. The question is one of fact. Whether the everlasting punishment of the wicked amounts to this, or whether it leaves its subjects in possession of their inherent natures and conscious being, is a question which no reasoning outside of the testimony of the Scriptures can determine, and which cannot, therefore, be made with any consistency a test of soundness in the faith, unless the Scriptures are shown to bear explicit testimony covering this identical point.' That conclusion acquits Dr. Beet, for the Bishop has already said that 'the Scriptures are less definite, if not entirely silent, on that point.'

"Taking it all in all, I think I have never read more welcome truth from the Bishop's powerful pen than this article contains. It emphasizes the constantly needed doctrine of future punishment, and omits those extravagant additions to it which the Scriptures do not teach and reason cannot accept, and it leaves room for the hope of the ultimate extinction of all evil from the universe when 'God shall be all and in all.' May the great Wesleyan body be permeated by an equally broad and sane spirit when it comes to sit in judgment upon one of the most loyal and

useful servants in Christ's kingdom on earth!"

## The "Hardshell" Preacher

IN an article in the *Atlantic* on "Our Contemporary Ancestors in the Southern Mountains," President Frost, of Berea College, gives a graphic picture of the "hardshell" preacher of the mountain regions of Kentucky. These incidents are typical. What wonder, when 16 per cent. of the native white people of the South are illiterate?—over 23 per cent. in North Carolina! What a field, right here at home, for missionary work! Here the graduates from our score of institutions for the white people find a mission-field unsurpassed for work in civilizing and redeeming a people whose condition is one loud cry for help. Dr. Frost says:

"This proof of the narrowness of their horizon may prepare us to understand their religion. Here they have distinctly degenerated; they have lost the great Protestant idea that a minister must be an educated man. Ignorance makes men positive, and the barriers of orthodoxy have been raised to a very commanding height. The same positiveness leads to a multitude of sects, and is re-enforced by the feudal spirit for following a partisan leader. Theological thought turns upon such points as the validity of baptism not performed in running water, and the origin of Melchizedek. Naturally, such discussions do not greatly affect practical life. With some tenets, however, the case is different. The mountains seem the natural home of fatalism. It is in helplessness that they cry out beside the bedside of their dear one, 'If he's to die, he's to die.' And this 'hardshell' predestinarian teaching does not hesitate to condemn missions and Sunday-schools as an unwarrantable interference with the decrees of the Almighty. The habit of literal interpretation has raised up many obstructions of the doctrine of a flat earth. 'Dew yeou perpose to take Joshuar inter yeour leetle school, and larn him the shape of the yearth? Don't the Bible tell us that the yearh's got eends an' foundations an' corners, and that the sun runs from one eend on hit ter the other? Let God be true, and every man a liar.' With all this ranting, however, there are some noble men among the mountain preachers. Occasionally we have real eloquence, and, in rare instances, even some liberality. An example of the latter occurred recently, when, after a long discourse, in which the natural obstacles in the narrow way were quite lost sight of while the preacher brought the opening down

## OUR NATIONAL DISEASE

## Caused by Coffee

Physicians know that drugs will not correct the evils caused by coffee, and the only remedy is to stop drinking it.

Dr. W. J. Allison, of Heber, Ark., says: "I have been a coffee drinker for fifty years, and have often thought that I could not live without it; but after many years of suffering with our national malady, dyspepsia, I attributed it to the drinking of coffee, and after some thought determined to use Postum Food Coffee for my morning drink. I saw that Postum was made carefully by directions, and found it just suited my taste. At first I used it only for breakfast, but I found myself getting so much better, that I used it at all meals, and I am pleased to say that it has entirely cured me of indigestion. I gained nineteen pounds in four months, and my general health is greatly improved.

"I must tell you of a young lady in Illinois. She had been in ill health for many years, the vital forces low, with but little pain. I wrote her of the good that Postum did me, and advised her to try it. At the end of the year she wrote me that Postum had entirely cured her, and that she had gained forty pounds in weight and felt like herself again."



to a mere crack by the piling in of ritualistic and doctrinal tests, at the close the good man, with a glance at one of our extension lecturers who was present, exclaimed: 'I hain't a-sayin' that God cayn't let in a truly repentant sinner that don't come up ter this yere standard. The Lord air powerful good; and if He neow and then lets in a sinner as has plumb repented, even if he don't come up to this yere standard, I hain't a-goin' ter object. There may be some in other churches as don't know no better, and the Lord may, now an' then, take pity on some on 'em. But, brethering, mine's the reg'lar way.'"

### As to Election of Delegates to Lay Electoral Conferences

IN view of the adoption of the new constitution, under an important provision of which the General Conference is to determine the method by which the lay members of the church (over twenty-one years of age) shall choose delegates to the Lay Electoral Conference; and in view of the fact that the last General Conference took no action fixing the procedure or method of such elections in case of the adoption and promulgation of the proposed new fundamental law; and in view of the great importance of having such election conducted with becoming care and according to some uniform method throughout the church, the Bishops, as the general superintendents of the church, make the following recommendations:

1. That in every circuit and station in the fall Conferences of 1902 and the spring Conferences of 1903 the first quarterly conference of the Conference year shall fix the time and place — or, for circuits having several appointments, the times and places — for holding the election of delegates to the Lay Electoral Conference.

2. That the same quarterly conference select three judges of election, or in circuits, if deemed best, one for each appointment or preaching place, which judges should organize by the election of a chairman and secretary, determine the details of the election, and certify the result to the Lay Electoral Conference.

3. The presiding elder, as administrator of the Discipline for his district, and the pastor for his charge, should see that such preparatory steps are taken in time, and the times and places of voting properly advertised. It may also devolve upon them in some instances to call the attention of the charges to the change in the mode of electing delegates, lest some proceed under the law that has been superseded by the new constitution.

4. If for any reason the above action shall not be taken at the first quarterly conference, it should be taken at the next succeeding quarterly conference.

By order and in behalf of the Board of Bishops. J. N. FITZGERALD, Sec.

### Commencement at Wilbraham

WILBRAHAM Academy never looked more lovely than during the past Commencement week. The excellent condition of buildings and grounds, added to the charming natural beauties of June-time, made a delightful background for the picture of graduates and faculty and fond parents and admiring friends discharging the various functions of graduation. There were twenty-one members of the graduating class, most of whom are to enter college in the fall. A majority of these have chosen either Wesleyan University or Boston University.

The class-day exercises were one of the most interesting features of the week, and reflected great credit upon the members of the class. The address of Lt.-Gov. John L. Bates on Commencement day was full of

sound advice put in well-chosen words and not lacking either in wit or eloquence.

Commencement was marked by some significant facts. Mr. George A. Russell, who has been steward of the Academy fifteen years, resigned, in order to be free to return to Maine for the care of his aged parents. Mr. Russell has been a popular and highly-esteemed official. His place will be taken by Mr. H. Justin Colburn, who for two years past has been an efficient Latin instructor in the Academy. He has had training in this department also, and many improvements are already projected.

The equipment of the institution is improved every year, and this summer recess will see the installation of additional apparatus in the scientific department. Many gifts which add to the comfort of the students were received during the past school year, and one legacy of \$1,000 from the estate of the late Dr. George M. Steele was added to the endowment fund. The deficit in the year's expenses was met by a fund of something over \$5,000 subscribed by the trustees and a few friends. The religious life of the Academy has been earnest and aggressive during the year. The attendance showed some increase over last year. The faculty will be unchanged except in the case of Mr. Colburn, already mentioned as leaving the department of Latin for the stewardship.

The needs of the institution are two-fold. First, as always, an increased endowment is needed. The school that is not poor is a poor school. The enlarging requirements of an institution that aims to keep pace with the very best of its class, demand generosity from its friends and alumni, and none deserve that generosity better than the Academy at Wilbraham. The second is a need of students of the right kind. The ever-increasing advantages of this strong, progressive school should receive the largest possible patronage of our people. That the manifest strength of the school is largely due to the successful administration of President Wm. R. Newhall is undoubted. The *esprit de corps* which animates the faculty, the enthusiasm of the student body, and the loyal devotion of the alumni, have their mainspring in the resourceful president whose spirit and example touch every life for good.

C. E. SPAULDING.

### Y. W. C. A.

One of the most interesting conferences ever held to discuss any Christian movement of this century, is the Eastern Conference of the Young Women's Christian Associations, held at Silver Bay on Lake George, N. Y., June 27-July 18. The great beauty of the place, and the spiritual power of the conferences of the Young Women's Christian Associations in preceding years, combined to attract a larger number of young women than ever before — 619 at the student section, and 300 at the city section. The choicest young women of the colleges of the East and Canada met for ten days to discuss the religious problems of college women, to study the Bible, and to sit at the feet of earnest ministers, missionaries, and other Christian leaders. Dr. W. F. McDowell was the presiding officer; Dr. W. W. White, Mr. Don O. Shelton and Miss Blodgett were the Bible teachers; Mr. R. E. Speer, Dr. and Mrs. Howard Taylor, Rev. John Hopkins Denison, Rev. Wilton Merie Smith, and many others were the platform speakers.

At the earlier conferences at Northfield in former years the twilight meeting on Round Top always left the deepest impression on the young women delegates. This year the evening service gathered on fair evenings on the hillside overlooking the serene lake where the sunset colors were flaming. Here men and women of God presented in a series of "life-work meetings" the various avenues in which young women may take up distinct Christian service. Each day there were student association, and missionary, and alumnae conferences for prayer and discussion of vital matters. The Holy

Spirit was depended on in every detail of the conference, and His presence was manifest in the public meetings, in the social life and recreation, and in the quiet delegation meetings where young women came into deeper personal relation with their Master. Mrs. R. E. Speer was chairman of the student section, with Miss Effie Kelly Price and Miss Harriet Taylor of the American Committee as leaders. In the city section Mrs. W. F. McDowell was chairman, with Miss Mary S. Dunn and Miss Helen F. Barnes, of the city department of the American Committee, leaders. Mt. Holyoke College had the banner delegation of the student section (61 young women), and Pittsburg sent the largest delegation to the city section (20), not a surprising number from an Association of 2,000 members. The speakers were nearly the same for both sections of the conference, Mrs. F. D. Gamewell, however, being the missionary guest at the latter, and Rev. J. W. Millard, of Baltimore, being the preacher for the last Sunday. Particular attention was paid in the city section to the teaching of the Bible among women in cities and to the extension of this Christian movement among young women into the great industrial centres of American cities, for both the Canadian Associations and those of the Eastern States were represented.

This conference is one of a series of four which are held by the American Committee in the four sections of the country, Capitola, Cal., Asheville, North Carolina, and Lake Geneva, Wis., being the other locations. Mrs. J. S. Griffiths, president, and six other members of the American Committee were present, including Mrs. Margaret E. Sangster, who has served as presiding officer through the city section.

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The many resorts along the Atlantic coast from Mt. Desert to Boston are now welcoming to their shores myriads of vacationists who delight yearly in tasting the joys of a New England summer. Every sport and pastime known to the summer tourist can be found at these resorts — golf, tennis, boating, bathing, etc. The hotels are magnificent, and are equal to any in the country; and the patronage at all these resorts from Marblehead to Bar Harbor proclaims the popularity of this section as a vacation ground. In order to get a clear and adequate idea of this region, send two cents in stamps to the Passenger Dept., Boston & Maine R. R., Boston, for their descriptive book, "All Along Shore," and six cents in stamps for the portfolio of views, "Seashore of New England."

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## THE CONFERENCES

### NEW HAMPSHIRE CONFERENCE

#### Manchester District

**Hillsboro Bridge.**—Rev. I. C. Brown is meeting with excellent success here. The first Sunday in July, 7 were received into the church in full connection, and 2 children were baptized. All bills are paid to date. At the Centre 2 were received by letter. May the good work continue!

**Henniker.**—Rev. D. E. Burns is ever active, and now rejoices over the repairs of the church tower and the repainting of the entire edifice, which very much improves its appearance. It cost \$110, and the bills are very nearly all settled. A new carpet has been placed in the parsonage parlor by the society. A very great change has been made on the church property during the pastorate of Mr. Burns.

**Newport.**—This pastor and people are still alive and aggressive. Recently Rev. William Thompson, baptized 1 by immersion and received 2 into full membership in the church.

**Antrim.**—Rev. J. E. Montgomery is seeing good results. July 13, 4 adults and 2 children were baptized, 4 persons were received on probation, and 1 into full membership. A nice new refrigerator has been placed in the parsonage by the Ladies' Aid Society. The ladies have also purchased an individual communion set—one of the best we have ever seen—and presented it to the church. The parsonage and barn have been painted outside, and the parsonage furnished with new paint and paper inside. The Epworth League pledged \$100 on the new church which we have in prospect here.

**Marlow** has met with a great loss in the death of James Howard. He was one of the oldest members of the church and one of its very best helpers. C.

#### Concord District

**Bow.**—Although busy in the hay-field, a good delegation of the quarterly conference came out at 8.30 P. M. to do the work of the second quarter. Everybody was in a cheery mood. They all enjoy the preacher, Rev. Frank Hooper. No one goes to sleep with him around. He never talks about the preacher's salary, but he has received more now, by several dollars, than was received at the third quarter last year. There is good hope that the two places will give at least a hundred dollars more than formerly, if not indeed more than that. The pastor is trying to have a garden, but his trying is quite a trial, for the woodchucks eat everything faster than it grows. He tried hard to get that much-talked-of animal before the elder reached the parsonage, but he eluded him all the time, and we had to eat our meal without the presence of Mr. Woodchuck.

**Bow Mills.**—Here we found a fine congregation to preach to. A love-feast service and a quarterly conference followed, with only one absent out of ten members. Here as at the other place the people are courageous and happy. The Sunday-school has the best average we have known in our administration. The pastor is very desirous of a revival of God's work and is bending all his energies in that direction.

**W. C. T. U. Institute.**—This meeting being an inter-state gathering, brought together quite a large company of the elect ladies. The meetings were held in the new Tabernacle at the Weirs, and were very interesting. We were present during a parliamentary drill, and found them well up in the tactics.

**The Weirs.**—The preacher's name here is Jones—that very unfamiliar name, Jones. He is not an unfamiliar man, however. He has made the acquaintance of more people in these three months than some preachers will in two years. He has had two objects in view: first, to know the people; and, second, to tell them he wanted to build a parsonage and would be pleased to have them help him. He has been so courteous in his bearing that the people hardly dared refuse him, and as a result he has today nearly \$600 on subscription—indeed, most of it is in the bank. The end is not yet. He tackles every man he meets, and will continue to do so to the end of the season. If you don't want to meet him, don't come to the Weirs this summer. But say, better come, be-

cause if you did you would surely help him, and that is what he is after. We expect to have a parsonage ready for use by the time cold weather sets in. The lot is given by W. J. Morrison. The work of the church goes well. The pastor and his wife are much beloved and are having a good year.

**"Woodsville, 1903."**—This is to be the rallying cry for the year. The committee to whom was referred the matter of a place for the next Conference have unanimously accepted the invitation to Woodsville, so heartily given by Rev. W. A. Loyne and his people.

**Personal.**—Rev. Dr. W. I. Haven, of the American Bible Society, with his family, is spending the month of July at his camp on Pine Island in Winnepesaukee Lake.

Dr. J. E. Robins, with his family, is rusticating in his cottage at the Weirs.

Rev. W. C. Bartlett is taking his vacation seeking relief for a painful malady.

Rev. R. T. Wolcott and family have had a few weeks of rare enjoyment at Lake Sunapee.

Rev. R. E. Thompson gave an address at the W. C. T. U. Institute. While called on unexpectedly, he did good service.

**Lakeport.**—At our recent visit 1 was baptized, 3 received on probation, and 1 into full membership. The work goes well. The pastor, Rev. C. L. Corliss, has called on all his people during the quarter. They will make an effort to pay a larger salary than at any time since we have known them. All are interested in the work, and good results are anticipated.

**Gilford.**—A warm evening, after a splendid day, brought out a nice little congregation to listen to the preaching of the Word. Rev. S. P. Heath was not able to come. He is quite poorly, and finds that he has reached the time when he cannot always get to the house of God. He is beloved by the people, who are sorry he is so often kept at home. No pastor ever had a better listener than this good man. The work of the church is going well under the care of Rev. J. H. Vincent. The Sunday-school has a largely increased average, and all looks very hopeful. The parsonage has been given two coats of paint, and is so completely changed that the presiding elder did not know it.

**Baker Memorial, Concord.**—During the vacation of the pastor, Rev. E. C. Strout, the pulpit will be occupied by Rev. Dr. N. T. Whitaker of the New England Conference. Dr. Whitaker is to preach at the Weirs Camp-meeting also.

**Gilmanton.**—The pastor, Rev. A. Linfield, has a brother and two sisters with him in the parsonage during the vacation. This pleases the people. Eight thousand shingles have been bought to be put on the parsonage and church. Congregations are good, and several unconverted are becoming much interested. There are still signs of life in old Gilmanton.

**New Tabernacle at the Weirs.**—For years the rainy weather congregations at the Weirs Camp-meeting had to find shelter in the society houses, chiefly in the Concord house. To pack this full of people on a rainy day, was to put them where it was dark, and in a little while very close and stuffy. For a long time the people have felt that it was all-important to have a building larger and more suitable for such meetings. Various plans were talked about, but no conclusion was reached. Finally, the annual meeting a year ago took the matter up as it was suggested to them by the executive committee, and authorized the committee to proceed when in their judgment it was thought best, and located it where the preachers' stand then stood. In due time a special committee was appointed with full power. Plans were made by W. M. Butterfield, of Manchester, and the building is now ready for use. It is 60 by 41, and has a seating capacity of 600. It was planned to have the entrances at the four corners, but because of the slope of the ground, they were only made at two. On the side next the auditorium is a piazza that constitutes the preachers' stand. Large double doors at the back open into the building, and there is the platform for the inside. So it will be very easy to slip an organ or piano from one place to the other. The house is seated with folding-chairs and lighted with fourteen Rochester lamps. The roof comes to a point at the centre and has a neat tower that not only serves as a place for the bell, but is a good ventilator also. It will meet a long felt want, and its erection is a

pleasure to the lovers of this beautiful place. B.

#### Dover District

**Amesbury.**—The pastor, Rev. M. C. Pendexter, is making his second round of pastoral visits for the year. The members of the parish were pleasantly entertained at the parsonage recently. The Ladies' Circle had a largely attended gathering, June 19. The superintendent of the Y. M. C. A. of Massachusetts and the presiding elder were present. Three children have been baptized since Conference, and 7 new members have been received into the church and 1 on probation. Thomas, the pastor's son, is home from Wesleyan.

**Raymond.**—Rev. W. J. Wilkins was recently called to Concord by the death of his mother, Mrs. E. R. Wilkins. We extend our sincere sympathy to the afflicted family. For five years we were her pastor and her neighbor for the summer at the Weirs for many years. Mrs. Wilkins was a noble woman and will be greatly missed. Rev. W. J. Wilkins recently exchanged pulpits with Dr. D. C. Babcock, of Derry. The society is contemplating some improvements on the church.

**Lawrence, Garden St.**—Five were received on probation the first Sunday in June. Some thirty scholars from the primary have been promoted to the senior department of the Sunday-school. A fine new Brussels carpet has been purchased for the parlor of the parsonage. The general interests of the church are well cared for. Several families have gone to Hedding for the summer.

**Lawrence, First Church.**—The church is prospering materially and spiritually. Improvements are being made on the society's chapel at Hedding. Quite a delegation of young people are planning to attend the Epworth League meeting at the camp-ground, Aug. 21-23. A fine program has been arranged.

**Lawrence, St. Mark's.**—Bethany Commandery and other Masonic bodies attended service at St. Mark's, June 21. Eleven probationers have been received since Conference. A second class has been organized. This church does not regard class-meeting as an obsolete institution. The finances make a good showing. The pastor, Rev. James G. Cairns, expects to spend his vacation at Hedding.

**Nicholsville.**—Mr. Williams, of Grace Church, has been holding service at the chapel for several weeks. The people regret that he is to remove to Derry, so that he cannot serve them longer. Rev. J. T. Hooper, of Haverhill, Third Church, has general oversight and looks after the week-night meetings.

**Auburn and Chester.**—These two churches were very sorry to lose their old pastor, but have heartily received the new, Rev. F. H. Corson. The pastor preached an excellent sermon to the Grange at Auburn recently. Children's Day was fittingly observed by both churches.

**Epping.**—A floating debt has been canceled. Quite extensive improvements on church property are contemplated. Funds nearly sufficient have been raised. The pastor, Rev. E. N. Jarrett, is secretary of the Camp-meeting Association and preacher at the camp-ground Sunday afternoons during July and August.

**Greenland.**—The pastor, Rev. E. R. Perkins,

## GOOD HEALTH

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has recovered his health and is hard at work. Church attendance is good. The social meetings are increasing in attendance and interest.

**Sanbornville.**— June 26, the good people of Sanbornville "stormed" the parsonage, giving Pastor Lowell and wife a severe "pounding," costing the perpetrators \$15. No one was injured. All report a good time. The Ladies' Aid Society and Epworth League have added several useful articles to the parsonage furniture. Children's Day was duly observed, with sermon in the morning to the children. A very interesting concert was given in the evening. July 4, the Sunday-school of Sanbornville and Brookfield had a picnic.

**Methuen.**— Four have been baptized and three received on probation since Conference. Rev. W. T. Boultonhouse and wife have been visiting friends in Maine, but expect to spend most of August at Hedding. Rev. John L. Cairns occupied the pulpit, July 13.

**Exeter.**— The pastor, Rev. W. Woods, sends the following, which will gladden Christian hearts everywhere: "June 8, baptized 11. June 15, received 10 into the church. June 20, baptized 1, and received 5 into the church. We had one of the most interesting days I ever saw, Children's Day, June 15. God is with us." A pretty good record, surely, for the month of June!

**Personal.**— Rev. W. H. Jones is critically ill at his home in Epping.

Rev. O. S. Baketel, D. D., preached an able sermon at the Wells, July 13. The church was crowded.

**Milton Mills.**— Rev. S. E. Quimby is spending his vacation with his daughter in Wilkesbarre, Pa. The church will be kept open. Congregations and Sunday-school are increasing.

EMERSON.

## EAST MAINE CONFERENCE

### Bangor District

**Washburn.**— The quarterly visit at Washburn found an encouraging condition of affairs. Rev. I. G. Cheney gives all his time now to the work. A children's class is maintained for instruction in the Christian way and life. It is a hopeful indication that more and more attention is being given to the training of the children.

**Mapleton.**— In spite of wind and showers, a goodly company assembled at the church for preaching service and quarterly conference. A good degree of interest prevails in the church work. A new parsonage has recently been purchased. It is near the church and finely located in other respects. It has a fine well of water and three-quarters of an acre of land. The house, though not entirely finished yet, is well built and will make a most excellent home for the pastor. An advance was made in the pastor's salary, and good courage is the order of the day. Rev. G. J. Palmer is in no danger of getting rusty, as he preaches at five different points and has a service on four nights of every week regularly.

**Easton.**— Rain, more rainy, pouring! Thursday night, no service. Friday night, preaching to a small but appreciative congregation and quarterly conference. A new Epworth League organized at Easton Centre; Sunday-schools in a most prosperous condition; the pastor's salary increased \$50— is a good report.

**Hodgdon and Linneus.**— The quarterly conference voted to permit the trustees of Linneus to sell the parsonage property; also voted to build a parsonage in Hodgdon. Good progress has been made in pledges and a lot purchased. Rev. A. D. Moore is making many friends and finding good helpers in the work.

**Houlton.**— We have in Houlton an exhibition of Christian courtesy and denominational fraternity which is very pleasing. Since the great fire the Methodists worship with the Presbyterians. The pastors alternate in their preaching, and the congregations are one. The Methodists will rebuild their church at once. Some generous help has been received from outside the town, and more is confidently expected. Rev. John Tilling is finding that the people respond when their fellows are really in need. While the people are heroic and courageous, to replace both church and parsonage means a heavy burden for a long time, and a donation at this juncture would confer a great favor and be of great encouragement. In spite of the fact that

more than twenty Methodist families were burned out, the quarterly conference voted the pastor's salary the same as last year. May great blessings be on those who toll and sacrifice for the church and the kingdom of Christ!

**Monticello.**— It is always a pleasure to greet the old friends at Monticello. Rev. E. V. Allen had just returned from a vacation refreshed for the work. New hymnals have been placed in the pews—a good move. There is need of fresh interest in the good old hymns of the church. Additional insurance has been placed on the parsonage.

**Vanceboro.**— The faithful are holding on here, and making strong, determined efforts to advance. A faithful student, a good preacher, and constant visitor is Rev. Charles Rogers, and people are better because of his life among them. Forest City has added to its calamities a fire, which consumed the only general store in the town—a large loss with small insurance. Mr. Inch, the proprietor, has been a good supporter of Methodism, and we are very sorry for his loss.

**Danforth.**— The first quarterly visit found the people with the best of courage. Extensive repairs are being made on the church edifice. The Sunday school is as large as the room in the church will allow. The second year of Pastor Phelan is opening well.

**Mattawamkeag.**— A fine congregation and full quarterly conference greeted the elder at his visit. Mrs. Barker still continues in very poor health, but shows a bit of improvement of late. A good band of faithful workers stand by the

pastor and strive to push the work of the church.

**Lincoln.**— Large and increasing congregations greet the pastor. The elder assisted in the baptism of four children at this visit. A very pleasant social hour was spent with the Ladies' Circle at their weekly meeting and picnic supper. Steady effort is made to reduce the debt on the parsonage.

**Howland and Montague.**— July 13—hot morning, hotter afternoon, sultry evening. Fourteen miles of travel, four sermons, and one administration of the Lord's Supper, made the bed feel good and sleep welcome to the elder. On alternate Sundays Pastor Burrill goes over this same route. Faithful labor is being bestowed on this difficult field. Children's Day was observed with good results.

**Camp-meetings.**— The season for camp-meetings is drawing near. Foxcroft meeting opens Aug. 4. This centrally-located, well-equipped camp ought to be thronged all the way through. It is, we are sure, the sincere and devout desire of every pastor whose flock will be represented there to have a meeting of great spiritual power. This can surely be accomplished if those who love God are united in prayer and faith for a real pentecost.

The trustees of the Littleton ground decided to try the experiment, this year, of a fifteen-days session. Good help has been secured for special days, among whom is Dr. Foss, of Arch St., Philadelphia. This meeting begins Aug. 9.

The camp at Maxfield will be in charge of

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**Kingman and Prentiss.**—Rev. C. W. Stevens is very bravely facing several difficulties; but already he has a large place in the hearts of the people, and a good degree of success is assured. The parsonage farm, always a difficult problem, has been disposed of. Sunday, July 6, was a day of delights so far as nature was concerned—clear, cool, health-giving. Prentiss brought together a goodly congregation of substantial farmers, happy children, and growing young people. Here was the late Rev. W. W. Baldwin's old home, where his relatives still live and help on the work of the church. **BRIGGS.**

#### Bucksport District

**Alexander Circuit.**—Perhaps Rev. J. W. Price has the largest circuit to travel on the whole district—a delightful field in summer, but very uncertain when the snows of winter begin to pile up. A mass meeting had been planned for the Fourth of July at Love Lake, a beautiful sheet of water. The weather was charming and a large crowd assembled, some coming more than twenty miles. The elder was privileged to address many old friends and associates of other days, among them two brothers and their families. Rev. J. D. McGraw and wife, now of Surry, but once stationed here, were among the company at the lake. These pleasant greetings over, we drove several miles to the parsonage at Alexander, and in the evening preached and held quarterly conference at that point. Mr. and Mrs. Price are making a large place for themselves in the hearts of the people on this charge. The spiritual pulse beats strong and the people feel courageous. Some have turned to the Lord already, and we feel sure others are to follow. Sunday, July 6, we preached in the morning at Crawford, and the afternoon and evening were spent in the old church of our boyhood, where we were converted, in Wesley. A full house greeted us at both services and a deep spiritual interest was manifest. So closed a blessed day on this circuit of 150 square miles. Mr. Price is from the ranks of the Salvation Army, an energetic, faithful workman, and will win every time.

**Cutler.**—At 5 A. M. Monday we started across the country to East Machias en route for Cutler, but found the Cutler stage already overcrowded. Fortune, however, did not fail us. "Ed" Gardner, an old acquaintance, was very desirous of sending a fine surrey to Cutler to bring back some passengers that evening. So, after a good dinner at the Gardner House, we turned coachman and felt the thrill of other days as we held the lines over a prancing span along a delightful gravel road skirting Machias Bay. At Cutler we were entertained at the home of Mrs. Harriet Wilder, an energetic woman full of interest in the church. We preached to a "hungry" congregation that had had little or no preaching for a year. We shall send Rev. O. G. Barnard, of Edmunds, to give them some service until we can further arrange for them.

**South Robinson and Perry.**—We had expected a stage to take us from Perry to South Robinson; but found that it did not go till after the evening train and too late for our appointment; and remembering that the Discipline enjoins us "never to disappoint a congregation," we tried to engage a horse, but failed. We then sought for a bicycle, with the same success; so—our determination rising with each effort—we finally saddled "shank's mare" and proceeded over the intervening nine miles to Mrs. M. L. Jones' for tea. Another "hungry" congregation

greeted us at the evening service. Oh, for some money or some men who are willing and able to make great sacrifice for God! We "sent" one man to this charge, but he did not appear—at least in visible form. We summoned a second, but he was just too late to take the boat that collided in Boston harbor and had to be beached—of course I mean the boat had to be beached. Rev. C. A. Purdy, of Taunton, Mass., will take up the work and greatly relieve the elder.

**Eastport.**—Rev. F. D. Handy lives in his "own hired house," but Eastport is a most delightful spot at this time of year. Mr. Handy is slowly "gathering up the fragments" and doing his best that "nothing be lost." The tone of reports at quarterly conference was encouraging, and with the fish beginning to come in, the prospects for a successful year are good. Miss Nellie, the pastor's daughter, has a voice of considerable promise. We hope she may be found at Bucksport this fall. Mrs. Handy has assisted in organizing a Ladies' Aid Society of over fifty paying members, and they have paid into the treasury of the church some \$200 since December last.

**Calaix Churches.**—The quarterly conference on Saturday night with Knight Memorial was a great delight to the elder. Strong, well-disposed men and faithful women compose this official board. Everything was well in hand on the part of pastor and officials. Written reports were the rule. The pastor's claim has been increased to \$1,200. A very precious fellowship meeting was held Sunday morning at 9. At 9.30 the service was changed, and 2 were received on probation and 1 into full membership, after which the sacrament of the Lord's Supper was participated in by a large number. The elder preached to a fine audience at 10.30 A. M. After the noon meal Mr. W. McCullough came to take the elder to "The Brook" for a 2.30 P. M. service. Here we were greeted by a crowded house. A marked feature in this congregation was the predominance of men. Messrs. Ogier, Bowles, Harris, and others may rejoice to know that the revival spirit prevails on this charge and there is promise of much to follow. We took tea at the home of an old friend, Mr. W. F. Higgins, an official of First Church.

A splendid congregation assembled in First Church at 7 P. M. We have not found so many children in the pews, at preaching service, anywhere, and were delighted to observe that many of them knelt about the table of our Lord at the sacramental service. Monday evening we were privileged to address a large company of noble-looking, wide-awake young Epworth Leaguers, after which the quarterly conference was held. Most excellent reports came in, showing the official to be alert and painstaking. The pastor's claim was increased \$100 over last year. First Church has the largest Sunday-school in the entire Conference; also a fine Junior League. There is a great outlook for the future. Mrs. M. F. Bridgman, the pastor's wife, and Mrs. D. W. Milliken are doing a monumental work in this church.

**Cherryfield.**—This point has been dropped. Mr. C. M. Ward, one of God's noblemen, has carried it almost alone for some time. We found him very busy as usual, but he could find time to take the elder to Millbridge. En route to that place we asked him, "What about certain benevolences that have been apportioned to Cherryfield?" And he said, "Why, whatever they are we will pay them." How much better one feels over the human family after rubbing up against a few such men! God bless them, and increase their number!

**Millbridge.**—We were entertained in the hospitable home of Mr. Lester Strout, the recording steward. We rode with his family and pastor, Rev. M. T. Anderson, to many delightful nooks along the sea-coast, and in the evening held a very pleasant quarterly conference at the church. Upwards of \$200 have recently been expended on the main audience-room, with charming results. A fine addition to the Sunday-school library has also been made. It was voted to place \$1,000 insurance on church property with the Methodist Insurance Company. The elder preached to a splendid congregation Sunday morning.

**Columbia Falls Circuit.**—Snatching what we could of a good dinner at Pastor Anderson's, we started for a 2.30 P. M. service at Epping Church on Rev. O. A. Goodwin's charge, four-

teen miles away, where we found a large company awaiting us. After this service we drove to the Falls and to the parsonage, but soon realized that it is not as it used to be. Last year God called Mrs. Goodwin to the church above. The parsonage has been rented, except a suite of rooms, and Mr. Goodwin boards at the hotel. He has a large field and is working hard, and congregations, etc., indicate marked success. A male quartet, including the pastor, added much to the evening service. The quarterly conference was a very enjoyable occasion. Two new Sunday-schools have been organized. The pastor's salary has been increased \$100.

FRANK LESLIE.

## MAINE CONFERENCE

### Lewiston District

**Empire and South Auburn.**—Rev. W. T. Chapman and family were most cordially received, the reception being largely attended. The outlook is excellent at Empire, the estimate has been generously advanced, and a heroic effort will be made to raise it. Much-needed repairs are being made on the parsonage. The Children's Day exercises were of special interest, and the collection was unusually good.

Faithful work is being done at South Auburn. The people much enjoy the faithful and able ministrations of the pastor. We hope for a revival on the whole charge.

**Lisbon Falls.**—Rev. H. A. Peare is here for the fourth year, which promises to be the best of the four. He steadily grows in favor with all the people. A May basket was left at the house containing gold and goodies. The Sunday-school, Epworth League and finances are all in an improved condition. The ladies have bought a new carpet for the church, and quite extensive repairs are being agitated. The pastor does some insurance business; but he so blends it with pastoral work, and he is so popular, and because of the long sickness of the little boy, this does not militate against his usefulness.

**Bath, Beacon St.**—Rev. W. P. Merrill has all the lines well in hand. Four have been converted since Conference and 5 have joined on probation. The Epworth League is doing well, and Mrs. Merrill very efficiently superintends the Junior League. One-fourth of the church debt has been paid, and all is pledged. The prospect is excellent.

**Wesley Church.**—The congregations keep up well. Rev. D. B. Holt has been voted a vacation of a month, but he will not be away from his people so long, and the pulpit will be supplied when he is away. This church is thoroughly organized for work. Its property is very fine, and its membership very harmonious. The relation of pastor and people is of the pleasantest kind. A. A. Morse has been superintendent of the Sunday-school for thirty years, and this year the attendance and interest are even better than last. A teachers' meeting is sustained. In the Grange Hall at West Bath a Sunday-school has been organized that is practically a Methodist school. Children's Day services were of special interest. This church is hoping to employ a deaconess this fall.

**West Bath.**—Our church is located at one extreme of the town and the Grange Hall at the other, so that our two pastors in the city can serve it to good advantage. Rev. W. P. Merrill was not satisfied with repairing Beacon Street Church, but has secured fine improvements on this. Particulars later.

**West Durham and Pownal.**—Rev. C. B. Lamb and wife have received a hearty reception, and

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have already won a large place in the esteem of the people. The pastor was away when we made our visit, and we heard nothing but words of kindness and appreciation. Durham expects soon to observe its centennial.

**Camp-meeting.**—We shall depend almost altogether on the pastors of the district to carry on the meeting. No admission fee will be charged. All will be voluntary in the shape of offerings. We do not intend that the services shall be so crowded as heretofore. We want the people who come to get help for body and soul. The services will be sufficiently varied to make them interesting. It comes the last week in August. Now, pastors, take it upon your hearts and plan to come, and get as many of your people as possible to attend! Meetings in the interest of the Woman's Home and the Woman's Foreign Missionary Societies will be held on Saturday afternoon.

**Personal.**—Mr. Al L. Carsley, of North Pownal, is 80 years of age. He has been a member of the church fifty-nine years, a class-leader forty years, and a Sunday-school superintendent twenty-six years. He says that for fifty-six years he has had time for family devotions both morning and evening. He is a happy old man, and his wife is just as estimable.

On Sunday, July 6, Mrs. Solomon Jordan, of Naples, more than ninety years of age, rode seven miles to attend church. She has been a member of the Methodist Episcopal Church for seventy-three years, and a reader of ZION'S HERALD for fifty-six years.

Geo. Canham and Immanuel Taylor, of Lisbon Falls, are local preachers, both good singers, and very earnest and efficient workers in the local church. A. S. L.

#### Portland District

**Gorham, School Street.**—The Ladies' Aid Society recently gave a pleasing reception to their pastor and his wife on the fifteenth anniversary of their marriage. The vestry and parlors were decorated with evergreen and cut flowers. The couple received standing beneath a wedding bell. After the reception came an entertainment of music, vocal and instrumental. Rev. G. F. Cobb made appropriate remarks. Gifts of silver, crystal and linen were received. This is only one of many ways in which is manifested the esteem felt for Rev. D. F. Faulkner and wife by the people of church and town.

**Berwick.**—Rev. B. C. Westworth recently baptized two children and received the mother into full membership. There have been two conversions since Conference. This earnest pastor is to have charge of the East Livermore camp-meeting, and is also to assist in the election of the prohibition candidate for sheriff of

York County, Mr. Ed Emery, of Sanford. He is confident of victory for righteousness.

**South Elliot.**—This charge is enjoying the experiment of having a pastor's whole time. Congregations have nearly doubled, and all bills are paid to date. The pastor, Rev. E. Gerry, preached to the Kittery Post, G. A. R., on Memorial Day. The veterans paid him the high compliment of requesting him to have it printed. A very hearty reception was tendered pastor and wife on their return from Conference. There is good prospect that this church will become one of our most desirable village appointments.

**Kittery.**—This church also appreciates the change from a circuit to a station. Congregations are large, and show an increase over the first month of the Conference year. Rev. C. W. Dane has already won the love of the people. He has called on every family in his parish, baptized 8, and received 2 on probation. There have been eight conversions, and others are seeking salvation. All bills are paid to date and the pastor's claim is over-paid.

**Elliot.**—Rev. T. C. Chapman finds much encouragement in the outlook for the second year. The people gave him a reception at the church after Conference. Attendance at Sabbath services shows a steady increase. From the estate of Mrs. Alex. Junkins, \$100 has been received through the kindness of her son, who knew it to be his mother's wish. Extensive repairs on the church are planned. The fact that the edifice is owned by a private corporation is a hindrance to such work.

**Sanford.**—Rev. A. Hamilton reports 3 baptized, 2 received in full, and 1 on probation, the first Sabbath in July.

**Portland, Pine St.**—This church loses one of its most efficient workers in the death of L. P. Sturdivant. He was treasurer and the pastor's right-hand man in every department of work. E. O. T.

#### Augusta District

**Monmouth.**—Here we found everything moving pleasantly, and Rev. H. L. Nichols and family happy serving their fourth year with this people. The pastor has made fifty calls, baptized four children and one adult, and seen six young people well saved unto God. Class-meetings are well attended and congregations much larger than last year. A good religious interest prevails. The pastor and people are greatly enjoying their remodeled and beautified church. The Sunday-school has increased, and finances are well up to date.

**Buckfield.**—The pastor, Rev. H. C. Munson, is serving this people in faithfulness, and the people are enjoying his labors very much, especially his pulpit efforts. He is an excellent preacher and good pastor, which are two essential qualifications in a preacher's work. The Ladies' Aid Society has shingled the church. At East Buckfield needed repairs on the church are talked of, which, no doubt, will soon be done. The Sunday-school is in good condition and the work generally is prosperous.

**Livermore and Hartford.**—This large field is faithfully worked by Rev. F. H. Hall and wife, who are held in high esteem by this people. Good reports were given at the first quarterly conference. It is very noticeable that there has been considerable growth in the congregations and religious interest this year. A cordial reception was given this pastor and his wife on their return from the last session of Conference. Mr. Hall has made 75 pastoral visits and seen two persons happily converted to God—middle-aged people, a man and his wife—and taken one other on probation. We spent a recent Sunday with this people, and saw a large congregation, with an unusual number partaking of the sacrament of the Lord's Supper. Much interest is shown in the church. We were greatly pleased with the condition of things. Current expenses are nearly paid to date. There is good interest in the Sunday-school, which is better attended than it has been before.

**Personal.**—Rev. M. K. Mabry, a local elder, was present at the quarterly meeting services, and greatly helped by his prayers and testimony. Mr. Mabry is 77 years of age, yet he preaches nearly every Sunday, going out into school-houses or churches, wherever he can help the work. His health is good, and he is as vigorous as in years ago. He is a member of the Livermore quarterly conference, and lives at Turner Bridge.

Sarah Hines, a lady living at Livermore, ninety years of age, fell a few weeks ago and broke her hip, and is in a critical condition. The Sunday before the accident she rode four miles to church, and was very smart for one of her age.

The many friends of Rev. J. P. Cole, of whom mention was made in ZION'S HERALD not long since, will be glad to know that he has so far recovered as to be about the house and walk out in the garden. A few words to him at this time from the brethren will be of great comfort to him. His address is Chebeague Island, Me.

Frank, son of Rev. S. D. Brown, of East Livermore, passed to the beyond on Saturday, July 12. Pray for the afflicted family—the father and widow! C. A. S.

#### N. E. SOUTHERN CONFERENCE

##### New Bedford District.

**New Bedford, Fourth St.**—Under the general heading of "An Out-Door Gospel," the pastor, Rev. E. F. Studley, is treating a series of attractive topics for summer Sunday evenings. The themes for July are: "Jesus Thinking of Flowers," "Jesus Talking about Birds," "Jesus Climbing a Mountain," and "Jesus Walking on the Beach." A little daughter, Baulah Claire, came to live in the parsonage on June 28.

**Fall River, First Church.**—The seventy-fifth anniversary of the establishment of this church was observed, according to an announcement made some time since, on Sunday, June 29. There was a good deal of interest in the occasion and the services of the day were well attended, although at the evening service the attendance was much smaller than it would have been but for the rain. Dr. S. O. Benton, presiding elder and recently pastor of the church, was present all day. He conducted the love-feast which was held at 9 A. M., and at which a goodly number were present, among them several persons who had been connected with the Methodist Episcopal Church from fifty to seventy-five years. One

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man made this interesting statement: "One hundred and twelve years ago my father was converted under the preaching of Jesse Lee." Dr. Benton gave a thoughtful and stimulating address on Methodist history in the Sunday-school, and was also in charge of the evening service. The Epworth League meeting, at which a considerable number were present in spite of heavy showers, was addressed by Robert F. Raymond, Esq., of New Bedford, who spoke inspiringly on "Francis Asbury, the Pioneer Bishop." Dr. S. F. Upham was the speaker at the main services of the day. This was peculiarly fitting in view of the fact that his honored father, Rev. Frederick Upham, D. D., was pastor of this church fifty years ago. In the morning he preached an able sermon from the text, "Let us hold fast the profession of our faith without wavering." In the evening he aroused and delighted all who heard him as he spoke of "The Debt of Methodism to the Fathers." Several of the other Methodist churches in the city, all of which have sprung from this church, omitted their evening services so that their people might share the privilege of listening to Dr. Upham. Rev. M. S. Kaufman, D. D., of St. Paul's Church, and Rev. E. J. Ayres, of the Quarry St. Church, participated in the service. Rev. J. E. Thomas, pastor at South Somerset, was present with some of his people and brought greetings from the South Somerset Church, which is the mother of all the Methodist Episcopal churches in this vicinity.

**North Dighton.**—During the months of July and August the evening religious services will be held out of doors. The week-night meetings will be in different parts of the village, and the Sunday evening service in the grove near the church. The pastor, Rev. H. H. Critchlow, will take a cottage at Yarmouth Camp-ground, and, with his family, spend two weeks or more there. The work of the church is progressing well.

**Plymouth.**—Wesley Commemoration Day was observed by Memorial Church on June 29 in a most interesting and appropriate manner. In the morning the pastor, Rev. J. A. L. Rich, D. D., preached a thoughtful and instructive sermon on the "Progressive Element in Methodism." This sermon was quite fully reported in the local press, with a portrait of the pastor and an appreciative sketch of his life. The Sunday session was devoted to the life of John Wesley, several aspects of which were treated in as many papers read by members of the school. The Epworth League service occupied the evening and was given to the same theme. An interesting address was delivered on "The Hymnology of the Wesleys" and another on "The Character of John Wesley." In all the services of the day the hymns of the Wesleys were sung. The effect of the day was to suggest the thought that Wesley Day should have a permanent place in the calendar of the church. The Epworth League recently gave a delightful reception to the president, Miss Grace Irwin, in Clark Chapel.

**Cataumet.**—The annual meeting of the Ladies' Aid Society, which was held at the parsonage not long since, was the occasion of receiving reports which show that the past year has been one of activity and efficiency. The earnings for the year had been over \$300. Of this \$100 had been paid for direct church expenses, \$28 for parsonage expenses, and other sums for various purposes. Mrs. J. T. Docking, wife of the pastor, is president of the society.

**South Harwich.**—The pastor, Rev. W. T. Carter, has had the pleasure, since coming among this people, of receiving 4 members from probation and 1 by certificate. All these persons are substantial members of the community.

**Orleans.**—The baccalaureate sermon to the class which has just graduated from the high school was preached by the pastor of our

church, Rev. E. E. Phillips. Special music for the occasion was furnished by the choir of the church.

**District Stewards' Meeting.**—A new departure is taken this year in that the annual meeting of the district stewards will be held at Yarmouth camp-ground during the session of the camp-meeting. Tuesday, August 12, is the date. It is hoped that a large number of the district stewards will make it convenient to attend this meeting. They will find the public services on the ground that day of special interest.

IRVING.

## NEW ENGLAND CONFERENCE

### Boston District

**Dorchester, First Church.**—This society is having its usual prosperity. The pastor, Rev. C. W. Holden, is preaching a series of summer evening sermons on the following refreshing topics: "A Fishing Trip," "Camping Out," "Field Day," and "Mountain Climb." Large congregations attend these services. This church has organized a force for entertaining sium picnics in Dorchester Park during the summer.

**Mattapan.**—The work here is moving pleasantly. A large number have requested prayers. Six persons have been received on probation, and several more have professed faith in the Lord Jesus. The pastor, Rev. M. G. Prescott, D. D., was given a cordial reception by his people in the church, May 7. Dr. D. Steele, Rev. W. A. Mayo and wife, and Rev. Mr. Hatch, pastor of the Baptist Church, were present. Efforts are being made to pay off the indebtedness on the church and to make some needed improvements.

### Cambridge District

**Townsend.**—Mr. N. S. Adams of this place generously offered to furnish electric lighting free for the Methodist Church, provided the church could be wired for that purpose. The pastor, Rev. J. H. E. Rickard, and the friends in and out of the church, quickly raised the \$110 needed, and now the church rejoices in the removal of the old kerosene lamps and the introduction of electric light. The church is in good spiritual and financial condition.

### Lynn District

**East Gloucester.**—Wednesday evening, July 9, a pleasant reception was held in the vestry of the church. The students and other young people who are employed in the summer hotels were the guests of the Epworth League and Baraca. More than half a hundred young men and women from Boston, Wesleyan and Harvard Universities, Wesleyan Academy, Middlebury (Vt.) College, Randolph and Salem Normal Schools, Williams, Radcliffe, Montpelier Seminary, Boardman School (Conn.), and the Pennsylvania College of Music, besides various high schools, were present to participate in "Students' Night." College yells and songs interspersed the social converse of the happy throng, while cool drinks and cake refreshed the inner man. Some choice musical selections were rendered by Mr. E. M. Sheldon, of Boston, violinist, and Mr. W. S. Fisher, of Meadville, Pa., pianist. The presidents of the two societies in charge, Mrs. Fred. H. Rowe and Mr. Herbert Stenstream, assisted by their respective social departments, received the students and gave them a hearty welcome to the city and church. Rev. W. A. Haggerty is pastor.

**Walnut St., Chelsea.**—On Monday evening, July 14, a house-warming was held in the parsonage of this church, No. 162 Walnut Street, the pastor and his wife, Rev. and Mrs. William W. Shenk, receiving. The occasion was in celebration of the repairs and refurnishing of the parsonage. The committee on church repairs from the board of trustees, Mr. E. E. Tucker and Mr. E. H. Warren, thoroughly renovated the property, expending \$500 in carpenter work, painting and papering. From the third floor to the basement the renewing touch has visited every room. The kitchen is fitted with a new Glenwood range, and the house is provided with a Glenwood furnace. The committee from the Ladies' Social Circle, Mrs. McBride, Mrs. Lane and Mrs. Furlong, followed up the work with new Brussels carpet for seven rooms and the hall, and otherwise completing the furniture of the house, expending \$200. Modern conveniences are perfected, the gas-fitting put in repair, and every part of the house harmonizes with the new order, making it one

of the most roomy, convenient and desirable parsonages in the Conference. The reception hour was from 8 to 10 o'clock. A cheery committee of young women met the members and friends of the church at the door, and ushered them into the parlor, where the pastor and his wife welcomed them into their new parsonage home. The guests thus welcomed were taken in charge by another committee of ladies, who escorted them to the top of the house and through every room. The process of exploration extended to the pastor's study, on the third floor, which place suffered many exclamations. The return trip from the top floor took the guests to the basement and "cooling room" where the collation was served. The ladies of the refreshment committee were supplemented by the assistance of young men, in charge of the ice cream. A period of social converse was then indulged in, and the guests retired at their leisure. This day was the hottest, according to weather history, for years, and the "house warming" is therefore considered a charming success. The Walnut Street people are happy in the location of their parsonage, next to the church, and the fraternity of Christian love and labor is manifest in every quarter. W.

### Worcester and Vicinity

**Coral Street** enjoyed a unique experience on June 29, services being held appropriate to an "Old Home" Sunday. Letters were sent out to the old members of the church, and over fifty responded to the invitation. Among these were the charter members, George W. Jones and wife, Mrs. M. Jennie Mills, and Mrs. Kate M. Thurston. The services for the day were in charge of the Epworth League. An old-time love-feast preceded the special sermon for the day, which was given by the pastor, Rev. J. W. Fulton, from the text, "Bring these men home." Light refreshments were served in the social rooms after the morning service. Letters were read from out-of-town members, old friendships were renewed, and old hymns sung. The whole day's service, so uniquely planned by the Epworth League and carried out by the whole congregation, was a great success.

H. H. P.

**W. F. M. S.**—The July quarterly was held, July 9, at Newton Upper Falls. Rev. J. P. West, pastor, conducted the devotional exercises. The corresponding secretary brought news from many missionaries in all parts of the world, who write of wonderful growth in their work. The home secretary, in her report for the itinerary committee, showed excellent results from the itinerary of missionaries who have spoken for the Branch this last quarter—Miss McAllister, Miss Gallimore, Miss Palacios, and Miss Kemper. The treasurer's report impressed upon us the need for faithful work here at home. The agent of the depot of supplies reported, among other things, that eleven missionary boxes had been packed and sent to as many different missionary stations for Christmas.

The noon hour was very enjoyable. After a social basket luncheon, almost the entire company were guided by one of the church ladies to Echo Bridge.

At 2 P. M. devotional exercises were conducted by Bishop Mallie. Miss Lillian Packard presented a very interesting and enthusiastic report of Silver Bay Convention. Miss Palacios, of Mexico, also spoke of her impressions of the convention. Miss Kemper, speaker of the afternoon, gave, in her bright, attractive manner, an account of her four years' work in Moradabad. After the report of the committee on resolutions, a pleasing solo was sung by Mrs. Cooper. With the adjournment of the meeting the attending members of the W. F. M. S. separated, with pleasing impressions of the July quarterly. M. P. H.

### Springfield District

**Chicopee.**—On the evening of July 2 the Chicopee Central Glee Club called at the parsonage of Rev. and Mrs. William A. Wood and presented Mrs. Wood with a fire-cracker. It seemed a little strange that such a company should come to present one cracker, but when it was fired it was found to contain six \$5 gold pieces. Mrs. Wood, who is thoroughly qualified for such work by long study at the New England Conservatory of Music, organized the club, and is

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still its efficient leader, and this gift is a slight token of their appreciation of her services.

**Greenfield.**—The town desiring to extend Franklin Street, it became necessary to remove our church and parsonage to an adjacent lot. The parsonage has already been removed and a cellar dug under the whole building (before it extended only under the main portion of the house). This gives the parsonage a frontage on Franklin Street, while before it was situated in the rear of the church on Church Street. The church is now in transit, and will soon be located on a lot twice as large as the former, and which will admit of such enlargement as time may require. A vestry is to be placed under the church, so that if it should ever be required the auditorium could be enlarged by removing the partition between it and the chapel, making it all into one audience-room.

**Merrick.**—July 6 was regular communion day at this church. Although the morning was rainy and unfavorable, there was a reasonably good congregation present. Before administering the elements in this impressive service the pastor received 2 persons—a young husband and wife—on probation, transferred 3 from the probationary relation to full membership, and received 5 by transfer from other churches. After a brief and pertinent address the sacrament was then administered to nearly every person present. The newly-appointed pastor, Rev. E. V. Hinchliffe, has already secured an abiding place in the warm and loyal hearts of this people, and perfect harmony prevails. There will be no cessation of labor during the heated term.

**Athol.**—This church is taking the lead of the churches of the district in the matter of missionary collections. The pastor, Rev. T. C. Cleveland, reports over \$300 for the parent society, which more than quadruples the amount received last year. The Sunday-school has not yet been heard from. One other pastor of the district has already secured pledges from three of his members of an amount which is in excess of the total offering of last year. This suggests the wisdom of beginning early and making this a great year for missions.

**Asbury Church, Springfield.**—Rev. and Mrs. H. L. Wriston were delayed about three weeks in entering the parsonage, owing to the thorough renovation which it received. All the wood-work within was newly painted or refinished, new paper hung throughout, and the outside received a fresh coat of paint, making it perhaps the finest parsonage in the district. The pastor is highly praised for the splendid quality of his work in the pulpit and in pastoral visitation.

**Spencer.**—The church here is to be renewed with a coat of paint and receive other repairs. The pastor, Rev. W. M. Crawford, is taking hold of the debt in good earnest, and will no doubt succeed in raising it.

**Feeding Hills.**—This church, as well as the whole Conference and many friends beyond its bounds, is bowed with sorrow at the sudden death of its pastor, Rev. Watson E. Knox. He was stricken with apoplexy at 11 o'clock on Saturday while in his study preparing his sermon for Sunday, and passed away at 5 in the afternoon. The funeral was held Tuesday afternoon at the church at 2 o'clock. Dr. Charles F. Rice, of Springfield, a classmate of the deceased at Wesleyan University and a member of the same Conference class, conducted the service, which was simple and impressive. Presiding Elder Knowles read the procession, Rev. H. G. Buckingham, of Florence, read the Old Testament Scripture, and Rev. Henry L. Wriston, of Springfield, the New Testament selection. Dr. Rice gave the address, paying a faithful tribute to the life, work and character of the deceased. He summed them all up in these words: "Greater than achievement is character. For his work we honor him, for his character we love him." The closing prayer was offered by Dr. Knowles, who also pronounced the benediction. During the service, Miss Mabel Humphrey, the leading alto in Dr. Rice's choir, sang "There is no Night There," and Miss Humphrey and Mrs. Chapman, also of Wesley Church choir, sang "The Christian's Good-night." The bearers were men from Mr. Knox's Bible classes in Holyoke and Springfield, and were as follows: C. H. Annable and W. J. Webb of Springfield, F. D. Howard of Chicopee Falls, L. Pearson and E. Cramer of Holyoke, and H. C. Lombard of

West Springfield. Beside those who took part in the service the following Methodist preachers were present: Revs. Charles E. Spaulding and Wilson Ezra Vandermark of Springfield, J. P. Kennedy and W. Z. Parfitt of Holyoke, W. H. Adams of Bernardston, W. T. Hale of Enfield, N. M. Caton of Southwick, E. V. Hinchliffe and J. W. Stoney of Merrick. There was also a large number of former parishioners and friends present from Holyoke, Springfield, West Springfield and Suffield. The remains were interred at Suffield in the family lot.

Mr. Knox was very happy in his work. When the presiding-elder assured him last spring that he might go to the Feeding Hills Church, he actually embraced him, so exuberant was his joy. He could not have been happier if his name was to be read off for one of the best churches in the Conference. The people put the parsonage into good condition, and Mr. and Mrs. Knox added some carpets and other things which contributed to their comfort. Mr. Knox was especially proud of his garden, a luxury of which he had been deprived for many years through the exacting duties of his larger charges. He had almost reached his 61st birthday, which occurred July 18. Probably no man in the Conference has been more useful in rescuing churches from the auctioneer's hammer, and few if any have made profounder spiritual impression upon the charges where he has served. Rev. J. W. Stoney, of Merrick, will preach at Feeding Hills next Sunday. Through the thoughtful arrangements made by Dr. Knowles Mrs. Knox can remain in the parsonage as long as she desires to stay.

**North Dana and North Prescott.**—Having been most cordially received in both parts of the charge, Rev. and Mrs. J. A. Betcher are entering enthusiastically upon their work. A Ladies' Aid Society has been formed at North Prescott, and the prayer-meeting has more than doubled in attendance. The pastor's musical talent is highly appreciated. At a recent musicale held by the ladies he sang both in the quartet and as a soloist, to the delight of all. He is about to organize a Boys' Brigade at North Dana, where he is strongly supported by both the old and the young.

**South Hadley Falls.**—Having moved into the new parsonage at 46 Bardwell St., and having become settled, Rev. and Mrs. John Wriston were at home to their friends on Wednesday evening, June 25. A number of the pastors of the district, with their wives, and many other friends called to wish them a happy and long dwelling in their pleasant home as well as continued prosperity in the work of the church.

F. M. E.

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#### Asbury Grove

The prosperity of Asbury Grove seems to be assured, notwithstanding the severe handicaps that have befallen it in recent years. The new and commodious restaurant, which was built in place of the hotel destroyed by fire, has been greatly improved by several additions this year. The large space of the second floor has been divided into large lodging-rooms and quite sumptuously furnished. This has been done in the interest of the camp-meeting. Plans are being formed by which a very large number of ministers will be in attendance at the camp-meeting this year, and these rooms will be used for lodging them. Our energetic presiding elder, Rev. E. R. Thorndike, D. D., has already arranged a splendid program for the annual "feast of tabernacles," and large expectations for an old-time camp-meeting are raised over the district. The catering is in the hands of Mr. J. V. Emerson, who is doing even better than he did last year. The new station and restaurant at the end of the electric line is just the right thing, and everybody is praising it. Good weather from August 25 to Sept. 1, the date of the camp-meeting, is all that we ask for.

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## CHURCH REGISTER

### HERALD-CALENDAR

Holliston Camp meeting, Hedding, N. H., July 28-Aug. 3	
Yarmouth Camp meeting, July 31-Aug. 11	
Sunday school Day, Yarmouth Camp-ground, July 30	
Richmond (Me.) Camp meeting, Aug. 8-18	
Morrisville (Vt.) Camp meeting, Aug. 11-18	
Norwich Dist. Ep. League Convention at Willimantic Camp-ground, Aug. 18	
Wells Camp-meeting, Aug. 18-23	
Claremont Camp-meeting, Aug. 18-24	
Sheldon (Vt.) Camp-meeting, Aug. 18-25	
Laurel Park Camp-meeting, Aug. 18-25	
Willimantic Camp-meeting, Aug. 18-25	
Lyndonville (Vt.) Camp-meeting, Aug. 18-29	
Sterling Ep. League Assembly, Aug. 20-23	
Sterling Camp-meeting, Aug. 25-29	
Ithiel Falls Camp-meeting, Johnson, Vt., Aug. 22-31	
Martha's Vineyard Camp-meeting, Aug. 24-31	
Hedding Camp-meeting, Aug. 25-30	
North Anson Camp-meeting, Aug. 25-31	
Lewiston Dist. Camp-meeting, Empire Grove, East Poland, Aug. 25-Sept. 1	
Asbury Grove Camp-meeting, Hamilton, Aug. 25-Sept. 1	
Groveton Camp meeting, Sept. 1-5	
Wilmot Camp-meeting, Sept. 1-5	

### Marriages

THOMPSON—DURRELL—In Industry, Me., July 13, by Rev. Joseph Moulton, Will A. Thompson, of New Sharon, and Mattie M. Durrell, of Industry.

HANNAFORD—STAPLES—In Gorham, Me., July 4, by Rev. D. F. Faulkner, Harry H. Hannaford and Julia E. Staples, both of Gorham.

PARRANCE—CHASE—At Gorham, N. H., July 2, at the Alpine House, by Rev. E. W. Kennison, Fred Parrance and May E. Chase, both of Norway, Me.

CHASE—BENNETT—At Gorham, N. H., July 12, by Rev. E. W. Kennison, Osmond Chase, of South Paris, Me., and Lottie M. Bennett, of Gilead, Me.

HOLMES—EDWARDS—At Gorham, N. H., July 15, at the Willis House, by Rev. E. W. Kennison, H. A. Holmes and Lizzie M. Edwards, both of Oxford, Me.

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## OBITUARIES

Where do they gather  
Who see the Father,  
When breaks the morning  
After their sleep?  
In what house of treasure  
Find they the leisure  
For holy pleasure  
Who no more weep?

Where are our near ones,  
Ever the dear ones,  
Who passed and left us  
So lonesome here?  
Oh, that a gleaming  
Of glory streaming,  
Even in dreaming  
Our hearts might cheer!

Why do we wonder  
And doubt and ponder?  
Why should our faith become  
Feeble and dim?  
Safe our departed,  
The loyal brave-hearted,  
"Who sleep in Jesus  
Will God bring with Him."

Who trusts Christ truly  
Mourns not unduly  
Even the absent ones,  
Questioning, Where?  
Christ has directed them,  
Pardoned, accepted them;  
They are with God,  
And all heaven is there.

— Marianne Farningham.

**Harvey.**—Mrs. Edna Dennett Harvey [was born in Newmarket, N. H., and died at her residence in that place after a long illness from Bright's disease, May 27, 1902, at the age of 42 years, 6 months, 7 days.

She was the daughter of Benjamin F. and Annie Dennett, and was married, Sept. 9, 1883, to Ernest A. Harvey. Her conversion occurred under the labors of Rev. D. J. Smith, who received her into full membership, March 29, 1896. Mrs. Harvey possessed rare qualities of character, and these, beautified by the Christian religion, made her an attractive personality. She had many friends and acquaintances. Patient and trustful through all her sufferings, she awaited the time of her departure with Christian fortitude until the summons came and the Master said, "Well done, good and faithful servant," and she fell asleep to await the resurrection of the just.

With a strong love for the church of her choice, she labored for its upbuilding, and when compelled by failing health to relinquish these activities, she continued to pray for the prosperity of Zion. She lived well, wrought nobly for the Master, and has entered into rest.

Father, husband, daughter, and a large circle of friends are left to mourn their loss. Truly, "for her to live was Christ and to die was gain."

C. W. T.

**Wagg.**—William Wagg [was born in Parkman, Maine, 72 years ago, and passed to the higher life, May 7, 1902.

For more than fifty years Mr. Wagg was a trusted employee of the Maine Central Railroad Corporation, most of the time as foreman of a section crew; and it was, Tuesday, May 5, on what he had planned to be his last trip over the section, and only a mile from his home, that the fatal accident occurred. A track-jack fell from the hand-car which was moving very fast to avoid a freight train, and the car and men were thrown into the air. Mr. Wagg fell upon his back across the rails some distance away. He was brought to his home, where all that a loving wife and kind friends and good physicians could do was done, but on Thursday afternoon, "he was not," for God had taken him.

Mr. Wagg was kind and frank, yet strong and rugged in character. He would not allow profane language or unbecoming conduct to be practiced by the men on his section. Above all things he despised insincerity or a life that did not correspond with a profession. He was a good husband and father, an accommodating neighbor, and a generous supporter of the church. Mrs. Wagg said to the writer: "Will-

iam, was a good husband to me," and a neighbor said: "Mr. Wagg was always accommodating," and we know that, according to his means, he was a princely giver in a church of generous givers.

Mr. Wagg was converted and joined the church in early manhood. He came from Auburn to Dexter, seventeen years ago, and with his wife immediately became an active member of the Methodist Episcopal Church. At the time of his death he was both trustee and steward. He enjoyed working for the church and rejoiced in its prosperity. For many years he served the Piscataquis Camp-meeting Association as policeman, and proved an ideal officer.

Mr. Wagg was twice married, Miss Annette Blaisdell, of Yarmouth, his first wife, died leaving a son and a daughter, both of whom survive their father. In October, 1875, he married Miss Ellen Landers, of Kingfield, Me., who bears this sudden blow by God's grace, knowing that He cares for those who cast their burdens upon Him.

The funeral service was held at the home, Sunday noon, May 10. A great crowd of friends from far and near were present. Music was rendered by the church quartet and appropriate words were spoken by the pastor, Rev. Horace B. Haskell.

B.

**Maddocks.**—Richard Maddocks was born in Hope, Maine, in 1818, and died in Searsmont, Me., July 8, 1902.

His parents moved to the town of Lincolnville, Me., when he was three years old, and at the age of twenty-seven he was converted and joined the Methodist Episcopal Church there, of which he remained a faithful member for twenty years, his home being the place of entertainment for the Methodist ministers who came to that town. He then moved to Searsmont, Me., joined the church there, and was a faithful member of the same for thirty-seven years until the time of his death. Thus he was a member of the Methodist Episcopal Church for a period of fifty-seven years.

Three daughters and one son survive him and mourn their loss—Miss Lizzie Maddocks and Mrs. Ebenezer Cobb, both of Searsmont, faithful and active members of the church; also Mrs. Hawes, of Union, Me., and Mr. Allen L. Maddocks, of Searsmont.

Mr. Maddocks has left behind him a good testimony, that of a true Christian and a faithful member of the church of his choice. His death was due to old age, and, as far as can be known, was painless. His end was peace. The promise of the Lord was surely fulfilled to him: "With long life will I satisfy him and show him My salvation."

Funeral services were held at the home of the deceased, July 10, conducted by his pastor, Rev. William Berkeley. The interment took place at the village cemetery, Searsmont, Me.

W. B.

**Smith.**—Mrs. Mary Greenleaf Smith, daughter of James and Sarah Greenleaf, was born in Derby, Vt., October 15, 1816, and died at Morristown, Vt., the home of her daughter, Mrs. James Hill, March 15, 1902.

She was converted early in life. In January, 1841, she was married to Rev. James Smith, who became a member of the Vermont Conference in 1833. Three children were born to them, all of whom are now living: Mrs. Oliver F. Sisco, North Troy, Vt.; James Greenleaf Smith, of Falconer, N. Y.; and Mrs. James Hill, of Morristown, Vt. For twelve years she traveled with her husband, after which time his health failed, making it necessary for him to locate after thirty years of active service.

She was a firm believer in the doctrines and Discipline of the Methodist Episcopal Church, holding sacred all its ordinances. For several years she was unable to regularly attend the services of the church, but during those years she was a constant reader of the church papers, and was as well posted in church matters, generally, as some Methodist preachers. The Bible was to her the Book of all books, yet she was a lover of all good books, which, in her declining years, were constantly coming to her from her large circle of dear friends and relatives, and were her constant companions. She loved the home of the itinerant preacher; all that concerned the church and interested the preacher was of interest to her. Loyal and true to her church membership vows, especially to giving of her means for the support of the Gospel, her pastor could always depend upon her subscrip-

tion immediately on returning from Conference.

The writer was for five years her pastor and many were her welcome visits at the parsonage during those years. Her coming was a benediction, as she had kind and considerate words for all. Hers was a high standard of living and thinking. With St. Paul she could say: "I live, yet not I, but Christ liveth in me." Her constant prayer seemed to be that she might not become helpless and burdensome to any, but, rather, that she might at the same time cease to labor and to live. This was practically granted, as she was confined to her room for only about a month, then passed over to be forever with the Lord. Well has a friend said who knew her for years: "A saint has gone home."

She was next to the last of a large family of thirteen. One brother, who is two years her junior, survives her in Mason City, Iowa.

The funeral services were held at the home of her daughter, Mrs. James Hill, where she had lived for the past year. Rev. M. S. Eddy, her pastor, officiated and all that was mortal was tenderly laid to rest until the mortal puts on immortality.

S. H. SMITH.

**Skillings.**—Robert Franklin Skillings was born on Bangs' Island (now called Cushing's), Me., Oct. 30, 1819, and died Sunday, June 22, 1902, at the residence of his son, Simon A. Skillings, 74 Vesper Street, Portland, Me.

He was the fifth son and child in a family of twelve children born to Simeon and Nancy (Adams) Skillings, and they were the sole occupants of the island for a long time. Being far from the public schools, his instruction in letters was confined to the home until his older brothers were of sufficient age to be intrusted with the management of a boat in all kinds of weather, as they had to cross the water to Peak's Island to attend school. Thus his school privileges were limited, and often interrupted by inclement weather. Mr. Skillings showed in many ways, particularly in writing and spelling, that he appreciated and improved those limited privileges.

When a lad of twelve years, he heard the voice of God calling by His Spirit, and answered, saying, "Father, I yield my will to Thine," was baptized, and joined the First Baptist Church of Portland. In his youth he worked on the farm and afterwards followed the sea a few years. He married Harriet N. Trefethen in October, 1842, and the following year moved to Peak's Island, where he has since resided. He took an active interest and was a leading spirit in all things pertaining to the progress of the islands where he lived so long; and, laying aside his denominational preference, he became a charter member of the Island Methodist Episcopal Church. He helped organize the first Sunday-school on the island, became its first or second

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superintendent, and held that office many years, always taking advanced ground on subjects affecting spiritual welfare and moral reform. His son, with whom he resided during the last months of his life, recalls that he has noticed the tears running down his father's face while he prayed in the Sunday-school; those tears and earnest prayers, he believes, were an indication of the baptism of the Holy Spirit. Mr. Skillings was class-leader in the church for thirty years, faithfully working for the upbuilding of the kingdom of our Lord and of His Christ. He was an earnest worker in the temperance cause, believing in total abstinence for the individual and in the principle of prohibition as applied to the manufacture and traffic in alcoholic liquors. As he grew in grace he became liberal in his religious views, finally avowing his belief in universal salvation.

In the later years of his life he wrote many poems, some of which were deemed worthy of a place in the "Poets of Maine" and "Poets of America."

Mr. Skillings' family consisted of a wife, nine children (of whom four have died), twenty grandchildren (of whom three have died), and three great-grandchildren. Two brothers survive — Mr. Simeon Skillings, of Peak's Island, 84 years of age, and Mr. Silas B. Skillings, of Turner, Maine. F. S.

**Garside.** — Mr. B. Garside was born in Ellard, Yorkshire Co., England, in November, 1833, and passed to his reward, on June 19, 1902, from his home in Mittineague (West Springfield), Mass., at the age of 68 years, after a painful illness of eight weeks.

Mr. Garside came to America in 1854, at the age of 21 years. He was first married, in 1854, to Miss Hannah Crowther, who died in 1896. Of this union six children were born, only two of whom are living — John W., of West Fitchburg, and Charles W., of Natick. For his second wife he married Mrs. Corinna Lockwood, who survives him.

Early in life he found Christ, and to the end lived a most consistent and efficient Christian life. He was licensed as a local preacher in 1877, at Antrim, N. H., his license bearing the signature of M. T. Olley, presiding elder. As a preacher he was unusually interesting and instructive, hence was in great demand as a supply; and though regularly employed as a paper-maker, he never refused a call to assist the preachers. His voice was often heard from the temperance platform, possessing as he did decided ability as a temperance speaker. He was an ardent supporter of the Methodist Episcopal Church in its varied activities, at the same time possessing great catholicity of spirit, gladly working with any church or people who honored Christ. For more than forty years ZION'S HERALD was a weekly visitor at his home, and he so delighted in it that no other paper, religious, semi-religious or secular, with or without pictures, could sidetrack that. In the local church of which he was a member he will be greatly missed. No burden was too great for him to bear cheerfully, no work too hard for him to do with a smiling face. He carried his Christianity into his home life to such an extent that his two sons, now in middle life, spoke of him as "an exceptionally good father, whom they never heard utter an unkind word."

During his last illness, though suffering great pain, he remained cheerful and strong in faith, delighting in the Word of God, the repeating of which was a great comfort to him. His soul was filled with a holy joy which he often tried to express in Christian song. The writer will not soon forget the pathetic but beautiful scene, while calling upon him shortly before his death, when, in his extreme weakness, he tried to sing the old hymn, "Awake, my soul, in joyful lays, and sing thy great Redeemer's praise." Thus he lived, thus he died — one of God's noblemen, a blessing to the world, an honor to the Christ. W. H. DOCKHAM.

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## Securing Illustrations of Bible Truths

(Continued from Page 941.)

come glorified. Once I was shod with its contents in the lowest sense; now I get "shod with the preparation of the Gospel" as I go into the pulpit or into the Sunday-school class. The envelopes that once contained advertisements, requests for a collection in my church, offers of book agents, etc., are at last filled with good things. My envelopes contain such subjects as "Anger," "Atonement," "Bible," "Character," "Depravity," "Epworth League," "Holy Spirit," etc. Whenever a new subject suggests itself, another envelope is scalped, branded with the proper name, planted in the box in alphabetical order, and allowed to grow, slow or fast, in accordance with the way that its nourishment happens to fall to it.

(4) *Observation and our own experience* should prove one of the best sources of illustration that we have. Every one — except Adam and Eve — has had a childhood; and in teaching children we should recall to memory the experiences of our own childhood. Our own thoughts, difficulties and feelings will best help us to teach others. We know and have seen and heard just as good things, I believe, as have ever appeared on the printed page. We do not value our own experience highly enough. We are all geniuses, but the trouble is, we stay in our little shells; we refuse to hatch out and give our wings a chance to grow. In other words, we think that, parrot-like, we must use the thoughts that others use. They, only, are of any value. We must quote, "Emerson says," or "Ruskin has said," or "Somebody has said somewhere," as though we were Nobodies of Nowhere; as though we were not all Emersons and Ruskins, if only we would speak out our own heart; as though God made a mistake when He made us thinking beings; and so, on every possible occasion, we surrender our brains, and try to let Emerson and Ruskin think for us.

## Character of the Illustration

It should be familiar to the scholar. Illustrate religious truths by facts that are already in the boys' and girls' lives. The illustrations should be natural. If you have read it merely think about it and understand it, till it is like a flower that has been transplanted, and is now growing in the soil of your own soul.

The illustrations should vary. Do not use the same kind every Sunday.

## How to Successfully Gather Illustrations

If we would be successful in gathering illustrations for the Sunday-school class, we must keep the subject in mind. Whatever we read, whatever we see, whatever we experience, we should continually be asking, "How will this illustrate the lesson?" It is astonishing, when we proceed in this manner, how many things there are that are suitable for immediate use.

Whenever you see what you would call "a good thing," be sure and save it. There is nothing interesting that will not finally prove itself useful in illustrating some re-

ligious truth. The eighth wonder of the world to me is how some "good thing" in which at first I could study out no possible analogy or illustration for religious use, in after days was just the thing I wanted. Nothing else would fit.

If we wish to become masters of the art of illustration, we must study out the analogies that lie between things and religious truth. The best way to do this is doubtless to proceed in the same way that we would in order to become good writers of English, namely, study the masters!

"Securing Illustrations" should not be looked upon as a task, but rather as a fascinating recreation. In doing something for others, the Lord always takes care that we are blessed. So there is pleasure in collecting illustrations for religious purposes. Make it a hobby if you please, and enjoy it. Hunt for ideas instead of other game. Bag them for your Sunday-school class. Take your geologist's hammer and chip them out of stone; your butterfly net, and catch them in the air; your fishing-rod, and pull them out of the water; set your traps and snare them along the bank. "Ye are the light of the world," says Jesus. We should be enabled by our lives and words to illuminate darkened minds. Let us light the lamps along the street.

## A SUNDAY IN PARADISE

REV. DILLON BRONSON.

WHAT else can we call this beautiful Engadine Valley — a valley as high as Mt. Washington, encircled with shining snow peaks glorious as the gate of heaven, carpeted with a thousand varieties of flowers — gentians and forget-me-nots as common as weeds at home — domed with the bluest sky in which float a few fleecy clouds, and with a July temperature ranging from 40 to 60 in the shade, and hotels where one can live like a lord at \$2 per day.

This morning at 10 we attended the German service in the parish church, and observed the usual proportion of the sexes — 100 women and 25 men. The little girls sat boldly in front pews, but the maidens and young men, as usual, crowded into the four back ones. The pastor, who seems to support the only silk hat in town, preached twenty minutes from Pilate's question, "What is truth?" and spoiled the effect, as others of us do, by using only the higher register of his voice and sawing the air with his right hand, which should have been still. He read a few prayers, gave out a hymn to be sung partly before and partly after the sermon, and pronounced the benediction just fifty minutes after 10, when, beginning with the back pew, all filed out in order, no one tarrying to greet his friend, but all marching straight home as though the dinner-bell had already rung.

At 11 we found ourselves in the pretty English chapel, with about fifty women and a dozen men, one-half clergymen. There we heard seventy minutes of ritual and good Scripture, numerous prayers for King Edward, and a sermonette on love to God. At 5 we attended a cold Presbyterian service, and heard a lecture on the martyrdom of Paul and Peter delivered to nineteen solemn people; and then we felt justified in walking through the noble woods plucking flowers, and making one or two small snowballs. Praise the Lord who has made the earth so bright! Is He not grieved by the unhappy divisions

among His children, which make it impossible for English-speaking Protestants to unite in one service in a little place like this? Think of the millions who cannot hear the Gospel, and of the enormous waste in supporting two to ten separate Protestant churches where there should be one!

Hotel Pontresina, July 6.

## Northern New England's Beautiful Sea Coast

From the time when the "Mayflower" first weighed anchor in a New England port, and the staid old Puritans set foot upon her shores, the popularity of New England's coast as a summer resort was assured. The charms of New England's sea coast are so diversified, the scenery so wild and beautiful, and the climatic conditions so favorable, that one is at a loss where to start in commending this gifted territory. The historic and picturesque portions have also quite an important place in the attractions of New England's sea-board, and many an old legend or poem is recalled at the glimpse of a Cape Ann fisherman, the Marblehead cliffs, or the famous old city of Salem.

Aside from the natural beauty and picturesque spots on the Atlantic coast, this portion has another attribute which is peculiar only to northern New England, namely the delightful coolness which pervades this section even during the hottest months. Thus when one considers the many advantages which northern New England has over the rest of the country, it is no wonder she is looked upon as the premier vacation coast. The hotels are the finest in the country, and the patronage comprises the wealthiest and best class of American people.

The train connections along the coast from Boston are admirable, and the additional and improved train service between Bar Harbor and coast of Maine joints and New York city has greatly added to the comfort of the visitors from that section. You may travel abroad or search throughout the country for a more delightful watering place, but your quest will be in vain; for in all this world, for comfort, pleasure and beauty, the length of sea coast between the rocky cliffs of Marblehead and the towering mountain peaks which stand guard over the historic Isle of Mt. Desert and its summer paradise, Bar Harbor, is without an equal. The descriptive pamphlet, "All Along Shore," which will prove useful in selecting a seaside resort, will be mailed by the Passenger Dept., Boston & Maine R. R., Boston, for a two-cent stamp. "New England Seashore" is the title of a portfolio made up of thirty half-tone reproductions of photographs illustrating coast views, and will be mailed upon receipt of six cents in stamps.

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